

A
DISCOVRSE,
OF MARRIAGE
AND WIVING:

Octavius Graham AND *Silkebriff*
Of the greatest Mystery therein
contained: how to chuse a good
Wife from a bad.

An Argument of the dearest vse,
but the deepest cunning that man may
erre in: which is, to cut by a thrid between
the greatest good or euill in the world.

Pertinent to both Sexes, and Conditions, as
well those already gone before, as shortly
to enter this honest society.

Amare & sapere vix Dijs conceditur.

By ALEX. NICCHOLES, Batchelour in the Art he
neuer yet put in practise.

*He that stands by, and doth the game suruey,
Sees more oft-times then those that at it play,*

*Si vults discere, si vults docere:
Si vults capere, si vults capere.*

LONDON,
Printed by G. Eld, for Leonard Becket, and are to be sold
at his Shop in the Temple. 1620. 5

DISCOVRSE

OF MARRIAGE

AND WIVING

By Iohn Heyward

London Printed by I. I. 1633

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TO THE VERTV- OVS YONG GENTLE-

MAN, AND HIS WORTHILY RE-
spected friend, *Mr. Thomas Edgworth*, vnder

Treasurer of Windsor, Health and Con-
tent in his owne person, and in
the happy fruition of his
vertuous Wife.



I R, your felicity the highest top
of enioyment in this kind, is be-
come the ayme, that the practick
Art in this Schoole of direction
leuellet har, you being already in-
stated (with enuy and admirati-
on) in that blisse, which others

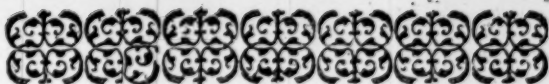
may thus toyle after in most beseeming circumstan-
ces (by many degrees) to come short of: When I
enter this course of life (as for ought I know I may
one day marry) be it my highest ambition, with all
my directions, to haue one to be a neare imirator of
her so many Religious and Morall vertues, for
whose happy continuance my best wishes shall bee
spent, that she may long continue yours, to make
you a father of happy and vndoubted children;

The Epistle Dedicatory.

Sonnes for the earth, and Saints for heauen, multiplying vpon your head, all the comforts in that Covenant: And for this Treatise, which, by your direction, comes forth to direct others to that modell of happinesse wherein you stand eminent, may it haue that successe with all, that it hath had approbation with you, and as kinde entertainment with the world as those best creatures, the subiect thereof, in their perfection deserue, which are the Seed and Seminary thereof, and which (by this meanes) haue maintained that lasting, and yet vnended war against those two arch, and vnwearied aduersaries of Mankind, *Time* and *Death*, the wasters thereof, and consumers of all sublunary things, which began their siege against the first man that liued, and haue euer since held on without league or imparlance, for the space of these 5500 yeares and vppwards, and which shall go on and continue the sledge to the end thereof, and consummation of all things: Wherein if it shall bee so happy (beyond expectation) the paine thereof hath beene well vndertaken, and your encouragement fortunately seconded, which howsoever I leaue it to the aduventure, and you to your hearts best wishes.

By him that intirely is dedicated yours:

ALEX. NICCHOLLS.



To the Youth and Batchelary of England, hote bloods at high Reuels,

with forethought of this action, and all other
that hereafter intend this aduenture.



Ince that the meanest blessing in mans life,
Is not the dowry of a vertuous wife;
No other wise then is the aduerse crosse,
To him that beares it the most easie losse.

Therefore to you whose weary bonds yet keepe,
Seuering the armes wherein you long to sleepe;
That haue beforehand many a tedious houre,
Wisht that approaching minute in your power,
Which when arriu'd most slowly brought to passe,
Cancels but parchments to inroll in brasse:
What not so short a terme of yeares shall end,
Vnlesse one shew himselfe the kinder friend:
Wherein lest your too forward hast should stray,
Here is beforehand chalked out a way:
(As conscience craueth, for so large connexion
Should not be entred in without direction.)
Which who so walkes in to the true intent,
Shall not commit that action to repent.
The ignorant by this haue sharper eyes,
More deeper insight to these mysteries,
And were their vnderstanding darke or blinde,
To passe this laborin' 'tis here refinde.

B

Here

To the Youth of England.

*Here are the Characters insculpt and read,
That make a happy or a loathed bed.
What woman is on whom all these depend :
Her use, Creation, Excellence, and End.
In making choice how much to be confide,
To Beauty, Riches, Parentage or Kinde.
What are the chiefe disturbers of this state,
That soonest point a man that forest fate.
Here are the Rockes discovered to the eye,
That he that would not shipwracke may saile by.
And these the rather being asorhand laid,
Vnballast pleasures to each youth and maid,
That when experience shall their sweetnesse tell,
Instead of heauen they purchase not a hell.
And that the ioy their forward youth haue sought,
Vncrossly matcht may come more nere their thought.
But you whose lusts this limit shall not ty,
For more enlargement to variety,
That will not any your owne proper call,
The better interessed to commerce with all:
As when your Lord and Lady downe are laid,
Behind the doore to woo the chambermaid:
Or amongst neighbours, where you lead your lines,
To be the more familiar with their wines,
Or any place where ere you do espie
A pretty morsell pleasing to your eye,
To seise it more suspecttlesse being knowne,
Then he that hath at home a wife of's owne,
Well take that blessing but withall a curse,
To walke on weake legges with an empty purse.*

An

those that
beare mar-
riage for more
deny of sin.

An Admonition to such as here- after intend to marry.

YOU that your single life spin out in ease,
Viewing how others Shipwrack on the seas,
Whilst you securely on the shore do sit,
And haue no venture on the waves that split
The life of peace yet from this hauens rest
Would venture on the billowes that molest
The life of many a quiet :
Your Resolution I no whit dispise,
For an assent of all was euer wise,
And all or most haue vndergone that life :
For he doth want his Rib that wants his Wife
Yet vnto those this hazard would atlay,
He tell them of the dangers in the way,
He tell them there are shelues, and rocks, and sands,
Scylla and *Charibdis* vpon both their hands.
He tell them women late are turn'd to men,
And it rests doubtfull when they turne agen
Into their Sexe, so that who now would marry,
Must from a Pigmy, to a Giant varry.
He tell their vertue's but in outward shew,
Their beaurie's painted, and their vice doth grow
Monstrous mishapen, trust vp as their weeds,
To shamelesse habits, but more shamelesse deeds,
Arm'd with their heeles, as well as with their tongues,
As they would post to execute their wrongs
In bootes, which giues the wearied sutor warrant
He takes not now in hand a bootlesse arrant:
But such a one wherein himselfe may speed,
In aftertimes to sorrow for the deed.
For now the curious that doth looke on high
Must know his purse a mint that will not dry:

An Admonition, &c.

But succor'd like the Cesterne that is fed
With that continuall spring of Amwell head,
Which though it lauish out a thousand waies
Hath more incommings then it hath decaies :
Or else the humors of this wasting age,
Will shrinke a Giant lesser then his page,
When he shall hang on euery bryer a rag,
Yet to her idle humor still be lag:
When he must custome pay where nere before,
For shauing of those locks that nere were shore,
For lifting her fine linnen those deare fees,
That brings both purse and body on the knees.
When for his *Amason* he must prouide,
Asponiard or Silletto for her side,
To kill no doubt, concupiscence and sinne,
Nay rather I doe thinke to keepe it in.
For plastring, painting, polling, new creating,
And such a deale of rubbish and instating,
That more belongs to rig them out on day,
Then her whole stocke of vertue coind will pay.
Yet thus I do not speake him to deter,
That knowes one vertuous and hath singled her,
For some no doubt there be although so rare,
They happen to our choyse for all our care.
As to the hand that casuali blindfould takes,
Eeles from a bag wherein are twenty snakes
For euery one he culles, yet all in shew,
Either are Eeles or counterfet them so.
Since then this nuptiall art requires such skill,
To plucke so rare a good from so much ill,
I thinke the husband that would thrive and marry,
Must for a better age and women tarry.



An Admonition to Women.

YOU Creatures whose Creation, state and being,
Was for mans sake when that wise God foreseeing,
It was not good for man to be alone,
Made him a helper that before had none,
Out of the first of women, whose prime bride,
He made from out the Rib from *Adams* side:
Be then to him for whose sake you are made,
The Oliue and the Vine to yeeld him shade,
Walking your life to him in such a station
That it may answer the end of your creation,
Be not vntoward, froward, churlish, light,
To be his griefe that takes you for delight.
But chaste and sober, louing, carefull, kinde,
That he that weds you may a vertue finde.
Racke not the labours of his painfull hand,
To sinister abuse, that strives to stand
Twixt you and indigence, to hang your back,
With trappings to your ruine and his wrack,
But in a sober station set your rest,
You that will make a happy husband blest.



In Praise of the Worke.

HE that hath long with labour and expence,
Spent Time and Talent, for experience,
Yet is not bettered: let him hither hie,
Heres Physicke to informe his malady.
The busied blood, which sometimes passions seize,
Would through his owne vnrest faine be at ease,
Yet cannot safely harbour: till to shore
Faith and obedience meetes him; th are the oares
Which steares the steare-man giues him a kind hand,
Remembers nought whats ill, to his will stands,
Thus a good wife, inioy'd while she is good,
Quenches domesticke vprores in the blood.
Euen so a bad wife on the contrary,
(Like to a ship mand forth for piracy)
Shakes off obedience, te's her husband then
She'll rule, but not be ruled: thus worthiest men,
Sick of their lost rib, would if heard complaine
They fought it long but found it to their paine.
But of a good wife, his opinion haue,
Her vertues euer shall out liue her graue,
And all my wishes to that well blest man,
Whom destiny ordained to such a one;
May he be happy still, for all confesse,
Famine and dearch are notes of wretchednesse.
Then thou that wouldst be counseld turne these leaues,
And reade what fate and time to thee bequeathes.
When legacies though small vnlookt for come,
Men gladdened are, vouchsafe this booke a roome,

T'will

In praise of the Worke.

T'will vsher thee to that desired end
Wherefore man liues to find a bo some friend
Who's truly honorable, that thy faith auers,
Thy well-belov'd's thou and heauen's hers,
Thy peace is sealed from heauen, and thou art he
Know'st thy selfe blest, whilst others misery
Proclaimes their leaue, their want of thought.
Experience rated high is dearly bough't,
There's some whole prostituted beauty walkes,
Like Ganimeds or girle-boyes : and so stalkes
With poniards, pittols and the rustling yellow,
The world and hell not parraling their fellow.
So base iniurious shame of their creation,
Pleasing hels magistrate to weare his fashion.
Some reformation hath bin to their shames,
By his dread Maiesty, thrice honored *James,*
Which in an instant of their choysest glee,
Vnmask'd their pride to widest infamie.
But to my purpose what I did intend,
To the succeeding labours of a friend,
I now will leaue thee. If thou find st not more,
Then I haue promis'd to enrich thy store,
Vnder knowledge shall assure what thou pertakes,
Then here trust *Luciolum operis,* for my sake.
He that of marriage knowes the benefit,
I dare be bound heele say this booke's well writ,
No aduerse traffcke can its fare repell,
Thall assures me, bookes well writ will sell.

William Lortie.

The



The Contents.

- 1 **O**F the Institution and Author of Marriage.
- 2 Of the excellency of Marriage, with the consequence and vse.
- 3 Worldly choice what it is, or how for the most part, men choose their wiues.
- 4 How to choose a good wife from a bad.
- 5 What yeares are most conuenient for Marriage.
- 6 That conueniency and fitnesse in choice, is more to bee preferred then either Beauty, Riches, or any other addition of either minde, or fortune.
- 7 What is that cheefe moath and canker that especially vndermineth and fretteth the marriage bed.
- 8 Aduice for choice, and whether it be best to marry a widow or a maid.
- 9 Since the end of marriage is issue, whether it bee lawfull for old couples to marry, that are past hope of children.
- 10 The difference betweene Loue and Lust.
- 11 The best way to continue a woman chaste.
- 12 The patterne of a bad husband and a good wife, instanced in two Letters.
- 13 An admonition to husbands and wiues for vniity and Concord:
- 14 Certaine precepts to be obserued in wiuing and marriage, as also resolutions to chastity.
- 15 Discontents in all ages, Sexes, States, Conditions.

*If by this lenell thou a good wife hit,
Thanke God that ere this Booke was bought or writ,*

Of



Of Marriage and Wiuing.

CHAP. I.

Of the first Institution and Author of Marriage.



IT is not good for man to be alone, Gen. 2. 18.
(saith the alone & absolute Good-
nesse of all goodnesse it selfe) Faci-
amus ergo adiutorem ei: Let vs
therefore make him a helper meet
for him: So the creatiō of the wo-
man was to bee a helper to the
man, not a hinderer, a companion
for his comfort, not a vexation to
his sorrow, for Consortium est Solatium, Company is
comfortable though neuer so small, & Adam toke no little
ioy in this his single companion, bei-
ng thereby freed from
that solitude and silence which his lonenesse would else
haue bene subiect vnto, had there bene no other end nor vse
in her more, then this her bare presence and society alone:
But besides all this, the earth is large & must bee peopled,
and therefore they are now the Crowne of his Worke-
manship, the last and best and perfectest peece of his handi-
worke diuided into Genders, as the rest of his creatures
are, Male and Female, fit and enabled Procreate sibi simi-
lem, to bring forth their like, to accomplish his will, who
thus blessed their fruitfulness in the Word: Increase & mul-
tiply, and replenish the earth. Well might St. Paul say, ob-
seruing this, Marriage is honorable amongst all men, & the
bed vndefiled; since God himselfe was the Author and In-

Tituloz thereof euen in Paradiſe, who gaue the woman
 to the man. Befoze in his ſleepe Adam loſt a Rib, but now
 being awake, Reperit Coſtam, he hath his Rib againe with
 intereſt & encrease, branched into many Veines and Ribs,
 and Bones, and Arteries, of wonderfull be, and admira-
 ble quality. So the creation of woman as it was for man,
 ſo was it out of man; Adam was made of the ſlime of the
 earth, and were it not to make woman proud, I would
 tell her ſhe was of that better ſubſtance, of that well hus-
 banded workmanship, and refined matter, refined and
 purified by the touch of his hands, in moulding to ſo ex-
 cellent a proportion as man, of a bone taken out of his
 ſide (which as ſome obſerue, that ſide euer wanteth ſince)
 to make him the more pliable towards her; not of a
 bone of his foote, that ſhe ſhould be ſo low or contemptible,
 or of his head, ſo high or ambitious, but of his ſide
 a middle part, that ſhee might bee of a middle con-
 dition, his fellow and companion, not his ſervant or
 ſlaue, for Socii ſunt qui junguntur lateribus, they are fel-
 lowes that walke ſide by ſide: of a bone neare to his heart,
 to put him in minde of dilection and loue; from vnder his
 arme of protection and defence, &c. Now the Authoz of
 this creation, we finde here to be the Authoz of this Myſte-
 ry; He who made the woman of the man, gaue her to the
 man, euen God himſelfe, who as Caſſianus ſaith further,
 in the very prime and beginning of the world, Dedit, this
 Vnam Vni, gaue this one woman to this one man, and no
 more then one, although for the encrease and peopling of
 all the yet vnhabited Regions and Kingdomes of the
 earth: In which no doubt, the Diuine Wiſedome had a
 reſpect to the loue, not to the luſt of man; aiming hereby
 to aduance the one, and ſuppreſſe the other, for where loue
 is diuided there it is weakned, can neuer be ſtrong, and as
 we ſee by experience, hee who loues many formally, neuer
 loues any ſeruently, for vniuerſity is loues number, cannot
 transcend, and God would haue an entire affection be-
 twixne

Of Marriage and Wiuing.

3

twene the husband and the wife, which he himselfe in person thus vouchsafed to honor by coniunction, that as their bodies were then not two, so their desires should be but one, and withall to insinuate by this his proper institution, the more respect and reuerence to that holy ordination, which had so high a beginning and so holy an end, honoured by his Person, by his Prophets, by his Miracles, and which should so generally be exercised, throughout all estates and conditions, ages and times, to the end of the world, and desistency of all things, which by this meanes (ere the eternall dissolution) should runne a long and continued race in despite of graue and death.

CHAP. II.

Of the excellency of Marriage, with the consequence and vse thereof.

THE excellency thereof doth the more manifest it selfe in this, in that it was an adoration of beatitude and blessednesse, to that happy and absolute estate that Adam had in his first creation and innocency, that it was so pretious a flower that it would not thriue but in so pure a soyle, that God himselfe was the Authour to institute it, and the Priest to celebrate it, ere euer sinne and impurity had tainted the earth, or blemished the Angelicall beauty of either the Bride or Bridegroom; and though the consequence in that place brought sorrow and death, yet hath it a relation to as full, nay more ample ioy and life in the extent and determination thereof, then it could otherwise haue had in that first perseuerance and fruition, from which, though now by sinne, our best faculties, priuiledges and prerogatives, in all kinds, are so clouded, eclipsed and fallen away, that we discerns not aright the excellencies, true blessing and ends of so Divine a Mystery in it selfe, notwithstanding we do yet in this twilight per-

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Of Marriage and Wiuing.

ceine such glimpses and sparkles of originall purty and felicity bnerxtingished therein, that we are wedded by our owne wills, and induced by so naturall a coaction to the embracement thereof for the mutuall society and comfort of life, without which it could neither subsist nor continue, more then to any other duty or action therein, commanded or required whalsouer.

From the excellency of the institution, come we to the excellency of the true vse, the danger of the contrary, and therefore the deepe regard to be had before hand, as in the enterprise it selfe, being of such weighty moment and import of which one thus further displaying it, wirteth.

Marriage of all the humane actions of a mans life, is one of the greatest weight and consequence, as thereon depending the future good, or euill, of a mans whole aftertime, and dales; that Gordian knot once fastned not to be vnloosed but by death, the meanes either to exalt on high to preferment, or cast downe headlong to destruction, and the present disposer of a mans whole estate and fortunes to his greatest ioy or misery, and therefore with his tale pondus, (as before) not to be danced into lightly or vnadvisedly, with the first that comes to hand, as a blind man laies his hold, but soberly entered vpon with mature aduise, yeares, and deliberation, consent, and counsell of Parents and Friends: For it is in this action as in a Stratageme of warre: Wherein he that erres can erre but once, perisheth vnrecoverably to all after aduice and reliefe: And therefore that merry proberbe is not amisse, that thus implyeth; That in Wiuing and Thriuing, a man should aske counsell of all the world, it being a matter of such difficultie, doubt, and danger to be resolved in; such a continuall storme and tempest to those that launch not forth in a prosperous gale, hauing peruerter their felicity therein by running from the rule of God in their choyce, that (with Ionas) such to be deliuered, were better

Of Marriage and Wiuing.

5

better be cast alive into the Sea, to the belly of the Whale, and mercy of the mercelless bottomlesse deepe (though with him they neuer came to shoare againe) then indure such a perpetuall beration it is the harbenger vnto, with such a Leviathan of the Land as is a furious woman: for as a vertuous woman is a haven of beauty, so a wicked woman is a sea of evils, and in her tyde moze full then that element of monsters, worse far to liue with then a smoaky house. for that for the most part, offends onely the eyes in the head, but this all the senses in the body: Say, he that hath such a Familiar, hath a worse neighbour of his owne, then Horsam should haue had, if her fabulous Dragon had beene true: Yet though in the curse it be subiect to these evils, blesse it in the true hse, and it is of all humane comforts the greatest; for if the mutuall society betwaine friend and friend be so great, that in affliction it administred comfort, and in ioy it heapeth the measure to the blym, by detracting from the sorowe, and adding to the sweete, by a sensible participation of eithers quality, how much moze then shall it be enlarged by such a friend, which is to be a second selfe, or Treasurer of our owne thoughts, and therefore moze weerely interested in either the one or the other.

Besides this; in thy Marriage, the very name whereof should p[ro]ferre vnto thee Merry-age; thou not onely vnitest vnto thy selfe a friend, and comfort for society; but also a companion for pleasure, and in some sort a seruant for profit too, for a wife is all these: Besides, by the excellency and blessing of this institution, thou continuest thy name, thy likeness, and thy Generation walkes vpon earth, and so liuest in thy similitude, in despite of death, when thou thy selfe art dead, and raked vp in dust, and other wise without remembrance, vnlesse by some ruinous stone, or ragged Epitaph, and so (in some sort) makest thy body immortall, like thy soule: and not onely by this dost thou adde to the Sons of the earth, but to the Saints of Heauen.

Besides, by this so excellent, so honourably accounted of amongst all men, are thy wild and vnbydeled affections reduced to humanity and ciuility, to mercy and clemency, and thou thy selfe called backe to looke into thy selfe, and to vnderstand the substance and truth of things, and therefore he that hath no wife is said to be a man vnbuilt, that wanteth one of his ribs, a sleepe as Adam was till his wife was made, for marriage awaketh the vnderstanding as out of a dreame; and he that hath no wife is said to be a man in the midst of the sea, perishing for want of this ship to waite him to shore: Is said to be parched in the heate of the Sunne, that hath not this Vine to rest him vnder her shadow: If sicknesse come it bringeth thee a Whisktion; if health continue it is partly a preseruer. But to go further, to equall it with the best commended Virginitie, where is the man this day liuing whose Virginitie may be compared with Abrahams marriage. in whom all the Nations of the earth were blessed, S. Austin opposeth it to the Virginitie of S. Iohn: But the greatest authoritie we haue in praise of Marriage, is the vnion of Christ with his Church compared vnto it: The Bond whereof is the holy Ghost, the contract the Gospell, the Apostles the Registers, all married men, except S. Iohn and S. Paul: And Iesus Christ sealed it with his Bloud, the betrothing whereof is here below in the Church, but the wedding it selfe shall be solemnized in heauen: It is likewise the originall of all paires, of all couples, Primum par, fundamentum parium, saith one, father and child, master and seruant, husband and wife, all grow out of this first vnion and conjunction, all kindred and affinity in the world take their birth from this roote, without which men would line disappeared like sauage beasts and irrational creatures, without distinction or separation of Tribe or family, which are the first parts of a Common wealth.

Of Marriage and Wiuing.

7

CHAP. III.

Worldly choice what it is, or how for the most part, men
chooſe their Wiues.



It is a faſhion much in uſe in theſe times to
chooſe wiues as Chapmen ſell their wares,
with Quantum dabitis? what is the moſt
you will giue? and if their parents, or guar-
dians ſhall reply their vertues are their por-
tions, and others haue they none, let them be as du-
tiſull as Sara, as vertuous as Anna, as obedient as the
Virgin Mary; theſe to the wiſe man, euery one a rich
portion, and more precious then the gold of Ophir, ſhall
be nothing valued, or make vp where wealth is wanting;
theſe may be adiuncts or good additions, but money muſt
be the principall, of all that marry, and (that ſcope is large)
there are but few that vndergoe it for the right end and
uſe, whereby it comes to paſſe that many attaine not to
the bleſſedneſſe therein. Some vndergoe this curſe in-
ſtead of bleſſing, meereſly for luſt, chuſing their wiues moſt
vniſitly, as Adultereſſes, and ſuch are ſaid to marry by the
eye, looking no further then a carnall beauty is diſtingui-
ſhed, which conſiſts in the outward ſhape and lyncaments
of the body, as in gate, geſture, countenance, behauiour,
ec. And for ſuch a one ſo ſhe be faire, and can kiſſe, ſhe hath
portion enough for ſuch a Pirate: but when this flower
withers, as it is of no continuance, for diſeaſes blaſt it,
age deuoures it, diſcontent doth wither it (onely vertue is
not ſoiled by theſe aduerſaries) what ſhall continue lone
as then to the end their Winter ſure ſhall be full of want.
Full of diſcontent that thus graſhopper-like reſpected their
Summer. There are others that marry to ioyne wealth
to wealth, and theſe are ſaid to marry by the fingers ends:
Some others there are that take their wiues from the re-
port or good liking of others, and theſe are ſaid to take
their

their wiues vpon trust, and such I hope are not seldome deceived in their venturs. There are some that marry for continuance of posterity, and those come nearest to the true intent, for the end of marriage is proles, issue; It was the primall blessing, Increase and multiply: God hath giuen and bequeathed many Precepts and Commandements to mankinde, yet of all that euer bee deliuered, neuer was there any better obserued (for the letter) then this: Nay, the most part are so ready to accomplish his will herein, that for hast many times they ouerslip the true circumstances thereof, doing it, Propter intentionem, præter viam, for God requires Liberi, not Spuri, children, not bastards; and those that thus increase it, do it more for the manner then the end, more for lust then for loue,

CHAP. IIII.

How to choose a good wife from a bad.



This vndertaking is a matter of some difficulty, for good wiues are many times so like vnto bad, that they are hardly discerned betwixt, they could not otherwise deceiue so many as they doe, for the diuell can transfigure himselfe into an Angell of Light, the better to draw others into the chaines of darknesse, so these, his creatures, themselves into the shape of honestie, the better to intangle others in the bonds of repentance: If therefore the yoke of marriage be of such perpetuity, and lasting euen Vsque ad nœcem, and the ioyes or griuance thereon depending of equall continuance therewith, either to make a short heauen or hell in this world, is not therefore to be vndergone but vpon the duest regard, & most aduised consideration that may be, and because it is such a sea, wherein so many shipwacks for want of better knowledge and aduice, vpon a rock, that tooke not better counsell in the haue,

hauen, I haue therefore in some sort; to preuent this danger, erected (as it were) certaine Land-markes and directions in the way, to giue alme to such passengers as shall hereafter expose themselves to the mery of this surp, and the rather because our age is so aduentrous, whether boldnesse or blindnes be their guide, that more children dare undertake, with vessels scarce capable, to hoise by sail and aduenture those passages, that former times in their nonage, were president vs in the like, would haue thought scarce nauigable, but many times this calme that leades them forth in a sun-shine with pleasure, brings them home in a tempest with sorrow; and therefore (as I said) he that would not repent him afterwards let him bee aduised before, for wise foresight for the most part is crowned with happy successe, therefore say not hereafter (for it is a weak remedie) *Vtinam saperem,* would God I had bene better aduised, but be so.

The first ayne that I would giue to him, that would aduenture this voyage (for marriage is an aduenture, for whosoener marries aduentures, hee aduentures his peace, his freedome, his liberty, his body; yea, and sometimes his soule too.) is, that in his election, after hee hath made choice of his wife, which euer I would haue grounded vpon some of these promising liklihoods, viz. that she be of a sober and mild aspect, courteous behauiour, decent carriage, of a fixed eye, constant looke and unaffected gate, the contrary being oftentimes signes of ill portent and consequence; for as the common saying is, an honest woman dwells at the signe of an honest countenance, and wilde lookes (for the most part) accompany wilde conditions; a rowling eye is not fixed, but would fire vpon objects it likes, it lookes for, and affected nicety is euer a signe of lasciuious petulancy.

Next regard, according as thine estate and condition shall best instruct thee, the education, and quality, of her thou hast so elected, her personage not being vnrespected,

fo; loue lookes sometimes as well with the eye of the body, as with the minde, and beauty in some begets affection, and affection augmenteth loue, whereas the contrary would decrease, and diminish it, and so bring thee to a loathed bed, which must be utterly taken heed of, fo; the dangerous consequences that follow; therefore let thy wisdom so governe thine affection, that as it ceize not by desozmity to thine owne proper vse, fo; some sinister respect to be shortly after repented of; so likewise (fo; the meane is euer best) that it leuell not at so high and absolute indolument and perfection, that euery carnall eye shall bethinke thee intyre, that euery Gostly disposition shall leuell to throw open thy inclosures, that thy wife shall be harder to be kept then the Garden of the Hesperides, fo; as the Italian prouerbe is:

Whose horse is white, and wife is faire,
His head is neuer void of care.

Per after thou hast thus elected thy choyce, and considered her in her selfe with the aforesaid circumstances, & this one moze (not being of his minde that merrily said (speaking of his wife) since he was to make choice out of things that were euill, hee thought it most wisdom to chosse the least) to regard that she be not of too dwarfish a size, and kindzed, to stoze thee with a generation of pigmies, dwarfes, halfe-men, that want the maiesty and power of height and strength, and the comelinesse a good stature is fo; the most part wedded vnto: After this, a little loke backe to the stocke from whence shee sprung, fo; as Ezekiel saith, Like mother, like daughter, and experience and nature approues it, that the fruit will relish of the Tree from whence it sprung, as the Rose is not gathered from the Hawthorne, and as his spaiesty well obserued if men bee so carefull to haue their horses and dogges of a good bred, and race, which are onely fo; exte-
nall

Of Marriage and Wiuing.

II

well, and superficiall bles and pleasures, how much more should they then wines of their owne bosomes, from whom they expect to raise and continue their owne generations and posterities vpon earth, to represent and preserve aline their owne image and vertues behind them, from generation to generation, vsq; ad longinquum, &c.

CHAP. V.

What yeares are most conuenient for marriage.



Pre forward Virgins of our age are of opinion, that this commodity can neuer be taken by too soone, and therefore how soeuer they neglect in other things, they are sure to catch time by the forelock in this, if you aske them this question, they will resolute you fouretene is the best time of their age, if thirtene bee not better then that, and they haue for the most the example of their mothers before them, to confirme and approue their ability, and this withall they hold for a certaine ground, that be they neuer so little they are sure thereby to become no lesse; the effects that, for the most part, insue thereafter, are dangerous births, diminution of stature, breuity of life, and such like, yet all these paines will they aduenture for this pleasure: Now as these will not stay till their youth, but marry in their child-hood, before either blood, or affection ripen them thereto by their early forwardnesse, so are there others that as much offend in the contrary, by passing ouer their youth for certaine cautionary wooldoy respects, to salute this society with their age, like to him that hath suffered his house to burne downe to the bottome, before hee would sake to extinguish the flame, when the other, as needlesly forward, as he foolishly slow, thzouers on water ere any fire come nere it; the extremity in both is bitterly distastfull, and as I haue al-

ready shewed by itself the indiscretion in either, so I might thus continue it further along in the first: that such should take vpon them to gouerne others that (which as may well appeare in this) know not yet how to gouerne themselves; the latter, that they vtterly abandon the right vse of marriage, for if the chiefe end thereof be propagation and increase, both for the Kingdome of earth and heauen, why then doe they deferre so long till their bloud be frosty, and their bones be empty, their lamps be wasted, and their spirits consumed, hiding in the earth their talents from vse, which might haue bene othertwise multiplied by a lawfull vsury, to a happy encrease and excellent end, and therefore woorthy such of their iust reward, which is (for the most part) to perish in themselves as the last of their name and posterity vpon earth.

Diogenes being asked what time of a mans life was best to marry, answered in youth it was too soone, and in age it was too late, cynically insinuating thereby that it was best neuer: Indeed some of our infortunate conjunctions, might haue bene happy embracing his counsell, when planets of maleuolent aspect and influence are vnfortunatly housed, like two opposite poisons in a stomacke, one euer sicke of another, fearefully pretending their owne destruction and ruine; yet not to discourt any that are to enter herein, the best good and most absolute perfection that euer was in the world, and most generall, neuer did all participate in the fruition thereof, although the greatest number did; God gaue sight to all, yet all partake not the benefite thereof, health to all, yet some are daily incumbered with sicknesses, limbes to all, yet some we see are decrepit and lame, although the most inioy them, these infirmities hauing in their being rather deficient then efficient causes, for God created not blindness, lameness, sickness, or such like, but the deprivation of their better opposites, is the cause of their producement and effect: So likewise in marriage,

God

God gaue a generall blessing to the first institution and vse thereof. He blest it by his Word, he honoured it by his presence, he confirmed it by his miracles, where hee turned water into wine, to shew that those that celebrate it in the right manner, to the lawfull and true end, shall haue their sorrow turned into ioy: their water into wine; but the contrary, their ioy into sorrow, that is, their wine into water.

One saith, wines are yong mens Mistresses, companions for middle-age, and old mens Purles, so that a man may haue a quarrell to marry when hee will: But the Apostle saith here, Reioyce in the wife of thy youth: As thereby hee would point out the fittest time; In thy youth whilst thou hast blond in thy veines, and marrow in thy bones, health in thy loynes, and security in thy sufficiency, when thou maist beget an off-spring, and by course of time be so blest, as to see thy childrens children ingrafted into the Church, and Common-wealth, in honourable Offices, and Functions, to thy peace of conscience, and quietnesse in thy last Dimittis: Late repentance, they say, is seldome true repentance; and it is observable, that in these late marriages is seldome found that true comfort and happinesse, which it is crowned withall in due season, therefore beginne not the world, diuide not thy selfe, thy loue, when thou art going out of the world.

CHAP. VI.

That conueniency and fitnesse in choyse, is more to be regarded, then either beauty, riches, or any other addition, of minde or fortune.



In this one, and absolute greatest action of a mans whole life, men, for the most part, are either so carelesse, in their will, or so blinded in their iudgement, or so carryed away by affection, that they regard not that which most materially concerneth

the peace, the welfare, and felicity of their whole life and conseruation therein; for their eye, for the most part, either seizeth vpon beauty, and those are such that chuse an Apple for the red skin, as the serpent deceined Eue, which afterwards in the taste sets the tath on edge: or the heart vpon riches, and they are rather married to the substance then the owner: Some againe marry for gentility, not respecting their owne ignobility, and basenesse, which for the most part, it bypzaideth them with all their life long; and though all of these are loyned by the King (the Embleme of Medlocke) yet few vnderstand the Mordall thereof, which is a representary fitnessse to be respected: I meane not equality or fitnessse of stature, for the more equall coniunction and action, but a fitnessse in affection, for as that being either too bigge, or too little, pincheth the finger or faileth not on, so where this equality doth not sympathy in affection there is either a falling off from the bond of this duty, or a winking vp of the ioy and felicity therein: The chollericke man, which for some outward respect, maketh this his expected heauen a hell, by vnaptly contopning vnto himselfe prouocation and impatience, euer to kindle that fire a fresh which of it selfe consumes without farther addition, the very peace, and tranquillity, life, and spirit, of soule and body, when as he should rather haue elected, as an allayer to this fury meekenesse, and indurance, such alenitiues, as should rather haue waisted the malady, then augmented the misery; for what conoord, or society, can bee expected to be enioyed, when naturcs, more repugnant then the Elements, are loyned in one: free spirits, with miser dispositions, where they grapple and tugge without ease and releasement, for breath and liberty; Heroycall thoughts with dull affections, where there is no correspondence to their height or elenation: Knowledge with ignorance, where there is no zeale to communicate; and age with youth, where there is no desire of enioyment, preventing the

Of Marriage and Wiuing.

15

the good by some blinde inducement, which either might haue claimed by their likelihood, in moze sutable fitnesse, bearing the yoke with repining and displeasure, as pressing too heauily, which otherwise might haue beene supported with ease and delight, as scarce tasted or felt. Therefore (who euer thou art) know this in thy choice, that wouldest for bondage aduenture thy freedom; that euery good woman makes not for euery man a good wife, no otherwise then some one good dish digesteth with euery stomacke: therefore as for thy Trade thou wilt choose a fit seruant, for thy stomacke a fit diet, for thy body fit cloathing, so for thy inseperable, dayly, and nightly society, choose a fit companion, according to the Poets rule in a lesser sence.

Elegat aequalem prudens sibi quisq; sodalem.

Let euery wise and discreet man
Choose him a fit companion.

The Thiefe for his burglaries takes his fittest opportunity, and society: The Husbandman his seasons for his seed-time and harvest: The Lawyer the aduantage of Assizes and Termes: The Merchant for aduenture the Tide and the Winds, and all these the fitnesse befriendeth the endenour: and shall the husband then thinke to establish his purpose, his peace, so great, and so greatly thereon depending, without this vigilancy and obseruance? The old rule will teach him new wit, in this aptnesse, which saith:

He that a fit wife to himselfe doth wed,
In minde, birth, age, keepes long a quiet bed.

Art thou the remnant of the age of some mispended youth, false from the badge of one balencie to another,
as

as frowned out of some conuenient Maisters sanour, for not pleasing thy Mistresse, thou now to support thy creature, wouldst smoake thee out a living in some blinde and conscious corner, smell thee then a wife out a little tainted, the sweeter for thy purpose, and as apt to fall downe as thy vapour to fly vp, taking care, (butt if thou wilt disranke thy selfe, or single out from the too too common shame and abuse in this kinde) that she bee such a one as can take it, and bring light can light it.

Art thou a Merchant, a Parriner, a Farmer, chose thee a wife of some Phlegmeticke humour, that like a rich Creditor, with her large stocke of vertue, without breaking out, can forbeare thee vpon occasion, a month, or two, a yeare or two, a Terme, or voyage, lest otherwise thou being abroad, she proue an actor with thy factor at home: or for thee, whilst thou labours for this right in this case, do against thee that wrong in another, which no law can helpe, nor preuention hinder, nor patience beare; if otherwise though thou escape the perils of the Sea, thou art in dangor of the Pirates of the Land; or thou, though thou get a iudgement at the Hall, shalt be sure to haue recreation against thee at home: And from whence else proceedes these lamentable iarres of households, worse then the open warres of Kingdomes, that deuours and eate vp whole families: Whence proceed these seperations, reclamations, dissolutions: Whence arise they, but exhaled and dratone by with the heat of this parabollicall sunne, (the mucke and manimon of the world) the beames whereof blinde the eye sometimes of conscience, as well as of vnderstanding and iudgement: whose conioyning of hands may resemble the league betweene the Low Countries & Spaine, where hearts can no moze be brought to vnity and affection one another, then those euer bowed enemies thus taken truce: These respects I say, like that respect of state and no other, haue prostituted vnder one coacting, many a frosty Ianuary, and youthfull May, many a greene

desire

desire and gray performance, which could no more coha^r
bite then these different seasons, otherwise asorehand
meant, and afterwards satisfied, though with a shamefull
breaking out, to the ruins and destruction of both the one
and the other; Wäre Croanes, and many of my late re-
memb^rance, lip-bearded, as witches, with their warty an-
tiquity, and age, haue angled into their beds with this
baited golden hooke, (for lucre of desire and lust) on their
parties, youth whose chinnes haue neuer yet fallen vnder
the razor, lesse that way by their heat and hayze, exp^ressing
man then their wines, (wines) nay rather Patrons, and
Mothers to their children prostituted, the shame and vn-
cuenness whereof, hath euen crackt this sozementio-
oned wreath in the ring, broke Priscians head in the
vnequall coniugations, the destruction whereof hath not
slowly folloved, but thus quickly, (like a Gangrene)
crept on by a carelesse neglect in the one, and earnest de-
fire in the other, and a timely repentance in both: The
one thus (to his precedent ayne) the better supported to
his wilde pleasures abroad, whilst the other, with her fru-
strated intention and hope, all tawe and penitentiary, left
desitute to bewaile her grieuance at home. But go fur-
ther, admit impossibilities, that Age and Youth, Sum-
mer and Winter could bee one, yet how would the Au-
tūme with her tempests blast the Summer, and her
tender buddees of that season, and Summer, againe, con-
tradicting her contrary, melting her snowes and frosts
into nothing? what pangs and trauels, and thzobbes and
thzowes, would they sustaine one with the other, till they
brought an end and confussion to both: euen so admit, that
youth could assume such a habite of gravity that might
like an age, and age againe so shake off her vnnecessaries,
that shee could looke amiable in the fresh and greene
eye of youth, yet must this mixture of vnequall heates
be more pernicious to either, then those blasting contrary
seasons one to another: From these vnequall coniugati-
ons

ons bzeake forth those maisterfull lealoussies, those insupportable discontents, that haue not set but euen in blood and death, ruined their owners, afflicted and wounding into lamentations, their Friends, Allies, and Associates, and drawne blood from the heart of any one that had but a hand or finger in the carriage: Many instances of these wee know of late times which wee may remember, whilst I ouerpasse them to recite one of moze antiquity, as it is deliuered by tradition.

SLOWES SMITH.

An Aldermans wife, sometimes of London, her husband deceased, and she a rich widdow left, but as old in yeares as rich in substance, (moze for desire of portion then person) was solicited to an vnequall banes and marriage, by a young and courtly gentleman (and which afterwards ended her bane) whose desire being obtained, and he maister of her substance; most leudly lanished it away vpon riotous and euill company, grew carelesse of her regard, and vtterly abandoned her society, both bed and boozd: which when with sorrow shee perceined, with her too late repentance, her selfe thus rised of her goods, vpbzaded of her friends, forsaken of her husband, destitute of all comfort, she tooke the euening to her morning, went into a Spring nere Shozeditch (a place that takes the name from a like fatall accident) and there ended her dayes and sorowes by drowning, which Fount to this day is christned by her name, a remembrance of her misery, and warning to asserterimes, and called (by her name) Dame Annis a Clere. And therefore whoener thou art, entering into this common garden of humanity, respect for thy better blessing and prosperity therein, moze then Beauty, Birth or Riches, this Harmony and fittesse, wherein is no farre, no strife, no discontent, nor wearinesse, and which shall land thee prosperously at the haue of thy rest, when this other either tackling, fraught or saple, may endanger to perishe thee in the flood.

CHAP.

CHAP. VII.

What is that chiefe moath, and canker, that especially vndermineth and fretteth the marriage bed.

Ride, Ambition, equality with others, the Example of others, variety of Appetite, the vnrealisme of that which is lawfull, desire of that which is restrained, is vnlawfull, and then the oratozy of the diuell of darknesse, in the shape of an Angell of light, working vpon these aduantages hath ouerthrowne, and betrayed, to this vulture, and his mercilesse talant, that fort and Cittadell, with as easie resistency as a Bolwer of glasse, that should be so vnspotted, but moze impregnable then a Bulwarke of stone, admitted treason to the heart of the City, copt with the most dangerous enemy in the world, opened those gates with weakenesse, and this stratageme, that an Engine should not assaile with strength, and might, broke downe the doze that strucke dead the owner, layed open those inclosures, that haue bondaged the Lord of the soyle perpetually till death, to enclose his owne supposed interest and vse: Ambition and pride you twyn-bozne sisters, you, you it is, and the dependancy of your estate (you true and indolcite yssues of Lucifer) that haue broken downe this hedge of the greatest consequence and site that euer was created, and which else had kept out the assailling and seducing enemies that batter and vndermine the very suppoortance, roote, and life-bloud of chastity it selfe, letting in at these casements, euill conceits, and motiues moze blassing thereto, then the breath of lightning, made the bowes of marriage of lesse stability then the oathes of dzunken men. Ambition, equality, example, you fore-mentioned euils, you foote-ball players with short-haired creatures, it is you that are arraigned and found guilty in this tryall.

The Country Damsell vnder the thatcht rooſe of her naturall habitation, where ſhe ſcarce euer thought of ſo much pride as handſomneſſe, neuer beheld her beſw otherwiſe preſented then in a bowle of water, t. at dreamed more deuoutlier vnder that innocent couering being a ſlape, then others pray in their loſty Pallaces being awake, who can ſcarce there remember marriage but ſhe bluſhes to thinke what a ſhame it is to lye with a man: yet after wards bying her to the City, enter her into that ſchoole of vanity, ſet but example beſore her eyes, ſhe ſhall in time become a new creature, and ſuch a ſtrong mutation ſhall ſo ſtrangely poſſeſſe her, that ſhe ſhall haue new thoughts, new purpoſes, and reſolutions, and in the end ſo ſhoulder out her modeſty, that ſhe ſhall not bluſh to do that vnlawfully, which beſore ſhe was baſhfull to thinke on lawfully: Come to the City, there you ſhall haue ſome good amongſt many bad, but ſhould haue many more were it not for this ſickneſſe of this ill Example, therefore well were it with the world, If what were moſt done, were moſt good: Such a one could be content (for any deſire of newelty or change, or for any heate in her bloud more then might be lawfully allyed) to be honeſt, but that ſhe knowes ſuch a friend, and ſuch a Gentlewoman her Goſſip, haue their variety of Colours, of gaies, of fauours, and variety of pleasures to, interchanging with variety of perſons, and in this regard ſhe will be no longer her owne ſoe, to keepe her ſelfe longer without ſuch a friend, ſhe ſees the world takes notice of no more then it ſees, and they are accounted moſt chaſte, that can beſt ſeeme ſo: In this reſolution ſhe pulſ by the Flood-gates, where her tyde of vanity is ſwelled to the bymme, which immediately oze-floues and drownes her therein, extinguiſhing all former ſparkes of vertue and reſpect, which beſore this conqueſt ſhe debated with, and beares her along with the perishing multitude, for theſe brittle reſpects, that here ſhe is inſnared with.

The

The Court, the very Element and Center of these sinnes, the ne plus ultra, for any example beyond that, being the patterne to it selfe, and to others, the respects that toyne there, are the respects of pleasure, not of profit; the highest ambition of theirs is to be most allured, most desired, to haue most seruants, most friends, most fauours, and these should presage most falles, whose open out sides bosomes, were their insides so displayed, it would be found a more and idle sinne had not there bene harboured, whose sattin out sides, and sticke insides, soft rayment and sweet feeding, so stroake the skinned, and perswade the bloud that it will not be perswaded.

There is a Vert in women, that I would faine haue woman to expound, or man either; to what end is the laying out of the embroded haire, exbared breasts, birkilioned cheekes, alluring lookes, fashion gates, and Artfull countenances, effeminate, insangling and insnaring gestures, their curles and purles of proclaiming peculiarities, bouldred, and laped out with such example and authority in these our daies, as with allowance and beserming conueniency, such apish fashions and follies, that the more seuerer out-worne ages of the world, deceased and gone, should they haue but lifted by their head in their times, would haue hyssed out of countenance to death: But as to please, woman hath much starched by man from his flouery, so to delight man (or rather his enemy) hath the woman thus increased in prides. Doth the world waite barren through decrease of generations, and become like the earth lesse fruitfull then harte to soze: Doth the bloud lose his heate, or the Sunne-beames become more watrish and lesse seruient then formerly they haue bene, that men should be thus inflamed and perswaded on to lust: or hath this age of sinne vsurped such a seeming purity, or thought, that the most licensed lust, hath the originall from concupisence or some taint of sinne, and therefore must be thus dragged by to this action, like a

Witcher by the eares, by these blood neare-touching wit-
 cheries, and inducements: no, rather the contrary witnesseth
 the superfluity and increase of these our times, of this
 our Kingdome, that hath more people then pastures, more
 bringing forth then breeding for, that it is compelled to
 empty it selfe into farre distant Regions and Kingdomes:
 Is it not rather the contrary, when the youth of both sexes
 are daily cropt in the blossome by this forward motion,
 or rather head-strong deuill, and vnriperly pressed to that
 action, forstalling maturity and fitnesse, where a Weed
 should be more pointed at in a Cloyster, then a Comet
 in the Aire: Is it not rather the contrary, when lust is
 growne so vnbounded, so head-strong, that it will not be
 hemm'd nor incircled within any Lawes, or limites, of
 God, or man; when it will garbadge without all respect,
 or controule, vpon Adultery, fornication, possess, the vn-
 possess, the bond, the free; where care shall more possesse
 a man to keepe his faire wife from foule play, when hee
 hath her, then iealousy did to loose her, when he first ri-
 ual'd for her; where vertue shall not so disguise it selfe in
 any habite, but vice will trace it out and betray it: The
 ignorant Papists, or other sectaries of Heresies, most
 commonly giue no other reason for their seduced errors,
 then example of multitude, of parents, progenitors, or
 friends that went before them; so the example of this euil,
 so common, so much made of, so locked, so thziuing, so
 bedecked, so admired, so dandled on the lap of Greatnesse,
 of Authority, drawes millions to perdition after it, for
 the greatest part neuer looke further then the example of
 the greatest number; the Coach easily runnes that is
 drawne with many horses, some followes one where thou-
 sands leade the way: These haue deuoynd in chambers
 by the diuell, that were consoynd in the Church by God,
 and yet it must be ingenuously confest, it is but a cold
 comfort to goe to hore hell for company: Lust, that boy-
 ling damned putrifaction of the blood, that raging, ruling,
 head-strong

headstrong Sinne of this age, that is too apt to breake out, though it went cloathed in Black-cloath, and Haire-cloath, and fed onely (as saith an authoꝝ) with the Capuchin diet of grasse and hearbes, and such like, and suppress with all the subiection can bee imposed to sabrue it, that yet like lime it would flash and fly out throughout all these impositions: but on the contrarr, we are so farre from subduing that passion and keeping it vnder, by any such meanes that it is attired and set out in the most Artfull bewitching and inticing temptation that may be deuised. whole dayes and nights, and thoughts and Audies, and cosses and cares, cast away thereon, for the better successe therein, though the woꝛse ill thereby, for the end thereof is but repentance and sorrow.

Another maine enemy, to open this breach, is impatience of restraint and limitation, for that which is most forbidden is most desired; Hee is the old diuell that still tempts in that likenesse that came to Eue in Paradise, and perswaded her to eate the forbidden fruite of the Tree of knowledge of good and euill, vpon whom he obtained such a victoꝝy and conquest, in that first battell that euer was fought, that neuer since hath he distrustted the foꝛce of that stratageme: Euery woman is an abydgement of all womankind, contains the shape, the propoztion, the lyneaments, the members, the vse of all the women in the woꝛld, and likewise so of man; why should not desire then, being so linked in the most sufficient, and wisest allowance, that God and man thought meete, couch and submit it selfe to these ordinaunces, but that concupiscence and lust, inkinde desire, and it findeth not delight in that it hath, but in that it would haue, according as the Poet verifieth:

Lust nere takes delight in what is due,
But still leaues knowne delights to seeke out new.

It lookes out of the window, where suell is admint, fired, where temptation entereth in: edgeth it selfe vpon one for respects that it can conceine but not vtter; vpon another, for something it likes, but knowes not what; It makes choyce of a third, for modesty bailes his lust in that flame, to thinke with what lookes it could looke in conclusion, that is so fiered with blushes in but proffered concerning circumstances, though farre distant and remote from either time or action: Vpon a fourth, for her quaint conceit, and discouers by debating how hee could vse it, being put to her non plus, in the bare point of tryall: with the beauty of a fift, to conceine what a large fruition it were to be inflamed on the promontory of the Hill, when the demeanes, and adiacent ballies, to that fuller surfet, reſt rayned not their shades nor fountaines: And indeed, to conclude, there is none so bgly, none so defor-med, but Lust will finde argument to make vse of it, may it but haue meanes to enioy it.

CHAP. VIII.

Aduice for choyce, and whether it be best to marry a Widow, or a Maide.

HEE that marieth a Widow, hath but a reuerſion in taile, and if ſhee proue good, may thanke death for his apme, if euill by bzaiide him, and not vniuſtly for his occaſion: Hee that takes her thus halfe woyme, makes account ſhe hath that will pay for new dreſſing, ſhe ſeemes to promiſe ſecurity in her peace, yet inuites many times to a troubleſome eſtate, when the conqueſt atchieued ſcarce counteruailes the warres, the principall of her loue is periſhed with the vse, for what is once firmly ſet on, can neuer be cleanly taken off, and he muſt nere looke to be enriched that way that hath her. The end of her Marriage is Luſt and Caſe, moze then affection

o; Loue, and deserue what thou canst, the dead shall vpbraid thee by the helpe of her tongue, flattered behinde his backe, the more to bere thee to thy face: The best is, though the worse for t^he they are nauigable without difficulty, more passable then Virginia, and lye at an easier Rode, as vnfatiate as the sea. o; rather the graue, which many times the sooner presents them thether: At the decrease of their first husbands they learne commonly y^e tricks to turne ouer the second o; third, and they are in leaguo with death, and coadinto; with him, for they can harden their owne hearts like yron, to breake others that are but earth, and I thinke them the worse that they will marry, dislike them vtterly they marry so soone, for shee that so soone forgets the flower and Bride growne of her pouth, her first loue and prime of affection (which like a colour laied on in Oyle, o; died in graine, should cleaue fast and weare long) will hardly thinke of a second in the neglect and decay of her age. Many presidents we haue against these suddaine, nay against these second marriages, deriued from former times, the ages of more constancy, and shame of these latter. The daughter of M. Cato, betrailling a long time the death of her husband, being asked which day should haue her last teare, answered the day of her death (not the end of a month o; yeare) for (saith she) should I meete with a good husband. as I had befoze, I should euer be in feare to lose him, if with a bad one, I were better be without him. In like manner Portia, a young and honourable Lady, hauing lost her husband, answered, solicited by another, A happy and chaste Matron neuer marries but once. Valeria, hauing lost her husband, impo;rtuned by another, answered; My husband euer liues in my thoughts. Arthemisia, the wife of Mausol, King of Corinth, could not bee brought to any such action, but still answered, being mindfull of her husband deceased; Vpon thy pillow shall neuer second rest his head; Shee died a widdow, and in memo;ry of her husband ere,

ff

ated

cted that Monument, or Tombe, the cost and same where
of hath overspread the world: which wife and Monument
Lucinius thus further commendeth.

Rex dudum erat, &c.

If a man be a
little world,
woman is a
great world, for
the greater con-
taines the lesse,
and not the
lesse the grea-
ter.

There was a King, of whom it may be read
In ancient Stories, sepulchred ere dead.
More wrong youle say they did him, to deprive
Him of his Kingdome thus he being alieue.
No he had all his rights, more then Kings haue
That rul'd a Kingdome, and raig'n'd in his graue.
A Kingdome, nay a little world and more,
A great world, and respected as before.
Nay, euen a Regiment that hath disturb'd,
The ablest health and policy to curbe.
A womans heart and minde, and which more strange
Free from variety of thought or change:
So willingly subiected to his blood,
Ne're to depose him whilst her Empire stood:
Of whom all loues and lawes did firme remaine
In force, till one stone did inclose them twaine.
Of whom it may be said, now she is gone,
Ther's few such Toombes erected, women none.

Such a Widdow couldst thou marry thee were worthy
thy choice, but such a one thee could not bee, because thee
would not then marry,

Compare the loyalty of our times, with those of more
ancient, and see how they equall thy conscience and car-
kasse breaking, how with thy piled vp chestes, they build
monuments of remembrances to thy name and memory
after death; nay rather obserue but how their ambition,
thus heated, makes them forgetfull of themselves as well
as the: Knowing this, who would not, with these di-
straughted times, to leane the purchase of a Ladship to
his wife, glide like a shadow in his life vpon earth, with a
shinking

thy thinking inside, and penurious out-side, and sleeps with broken thoughts and distracted dreames to gather with paine, and sozbeare with want, that which his liuing enemy may afterwards spend with pleasure and surfet with fulnesse: Who can loue those liuing that he knowes will so soone sozget him being dead, that are but Summer Swallowes soz the time of felicity, that will hang about ones necke as if they had neuer armes soz others embracing, oz as though extreame affection without controu'e could not but thus manifest it false and bzeake out: yet decrease, and such a letche of sozgetfulnesse shall so soone oz-rake thee as if thou hadst neuer bene, nay so little a quantity of time shall confine it, that she shall not lie in her month but she shall be Churched againe, and open to another all thy fruitions, with as fresh and plenteous an appetite as the harlot to her next sinner. Ponger brothers, and pooze Knights, may sometimes to these monsters make vse of their births and Titles, making them pay dère (as it cost) soz their dubbing, and release of Purgatory they are in with old ranke and fashion to their new Eliseum, and instaulement; and it must be confest, but wise they were, but with good boote and addition, to refuse a Virginitie to accept a Widlow-hood, and yet many times with a Turkish fate, we pay dère soz our Credo quod habemus, that article of Beliefe we too fondly build vpon, when we pay soz the setwell that another hath stolen, and in hope of treasure embrace the ransackt casket, yet they are to blame that haue thus bene to blame, and soz their ease the punishment their first night shall discouer them. We not suddaine therefore vpon thy resolution in this point, because decelte, many times, lurches in a modest face, but let long acquaintance, oz inquiry, the moze secure thee. The Country deceiues the City, and the City againe returnes it with interest, and lust so raignes in both, that there is scarce the quantity of virgins to be found in either to match the Parable in the Scripture; they haue faces moze fairer,

then men, but hearts more deformed then diuels: It is ill building vpon a broken foundation, amendment may skin the soare, but the scarre will long after retaine a blemish, yet no doubt free thought, which is free, and desires and wishes, which are but shadowes, though the rising rustians that beake through all bosomes, and superficially rauish all women kinde, from eight to eighty, and no doubt from actuall transgressions many may be found free, for there was neuer infection so generall but it spared some, neuer battle so great that all were wounded, some of Eues Off spring haue withstood the temptation, all haue not tasted the forbidden Tree; and such a one if thou canst pray, to pray vpon, she hath portion enough without other portion if she thus continue it, for she shall make thee a father of vndoubtfull children, she shall not wrinkle thy thoughts with distracting ielousies, nor tye thee with a former husband thy unkindnes; her maiden thoughts shall receiue from thee a more perfect impression of lone and duty, and returne it backe more legibly indorsed and written, free from all former character, inscription, or soile; her affection shall be strong, not allayed by former wearing, she shall be such a one as it is a heauen to liue withall a misery to mourne without. She shall be to thy senses and delight as the budding Rose in the youth of the spring, way shall be such a one, that, He that walkes by thy doore shall point at her, and hee that dwels by her shall enuy him that hath her, and euery man shall admire his hap, but he most fully reioyce and be glad that hath her, and all generations shall call such blessed.

CHAP. IX.

Since the end of Marriage is issue, whether it be lawfull for old Couples to marry that are past hope of Children, or whether it be lawfull, for an old man to marry a yong Maide, or the contrary.

The chiefe end of Marriage is proles, Issue, yet there are other respects in that conenant, that no doubt may tolerate the most ancient in this kinde: God saw that it was not good for Adam to be alone therefore hee made him an helper, and Saint Paul saith, Rather marry then burne, and as it is in another place; Væ solus: Woe to him that is alone, for if hee fall hee hath not one to helpe him vp: Now those in age, to come nearest to a common and sub correctiue vnderstanding, are most defectiue in their members, and therefore most subiect to fall, and so by consequence must need of this helpe to raise them vp, of this staffe for their stay, and besides for ought that euer I could heare, or obserue, that age is most prone to scotch it selfe in the flames of that fire, and therefore may lawfully pertake the remedy against it, and for the latjer proposition, for ought I see, the Law forbids not the act. But the circumstances may bræde some danger, for if the wife be yong enough, though the husband be nere so decrepit, shee shall not be out of all likely-hood to see increase of her body, but he that thus vndertakes to mannage in his age, what hath shaken the heart of youth, may be commended for his valour, but shall nere be crowned for his wisdom: And for such a one (I trust) hee shall not need to be iealous, for that his doubt shall bee apparantly enough resolved. One asked Diogenes, vpon a time, for some direction how to chose a wife, because he was a Philosopher, saith he vnto him, fellow, chose one without a head (if thou canst) without a body, and with-

out lims, so her hands shall not offend in striking, nor her tongue in rayling, nor her body in lusting: Another time seeing a man in his old age going to Church, to make up his second Marriage, he said; O foole, hast thou so lately beene shipwracked, and wilt needs to sea againe. The Law of God, nor man, doth not forbid such Marriages, but no policy in earth commends them; man and wife should be two in one: but can heate and cold, youth and age, be in one and not be repugnant, he that adventures so for sweet meates, shall finde them relished with much bitter sauce. They say the Oake would longer last, were it not for the intwining and embracing Iuy, but in this case I entend the contrary, for the aged Oake here blasteth the yonger Iuy, which the heat of youth must againe renue, according to our Poet.

No sharper course to our blooming yeares,
Then the cold badge of Winter blasted heires.

Many worldly respects may consigne these Marriages, but this sudor will cracke in the wearing, and he that so old seeks for a nurse so yong, shall haue pay with a Whet for his comfort.

CHAP. X.

The difference betweene Loue and Lust.



Vst, the destroyer of Loue, the supplanter and underminer of chastity, the Spring frost of beauty, the tyrant of the night, the enemy of the day, the most potent match-maker in all Marriages vnder thirty, & the chiefe breaker of all from eightene to eighty, that professes that in a hote bloud that it nere performs in a cold, a regardes onely of the present, and so that effect will with

Esau

Esau sell a birthright for a messe of pottage, no longer esteeming the object then the vse, which in like example is thus further followed, according to a more common obseruance.

Friends, Souldiers, Women in their prime
Are like to Dogges in Hunting time :
Occasion, Warres and Beauty gone,
Friends, Souldiers, Women, there are none.

More dangerous, when it rous without limits, then the Lion without the verge of his grate, for hee but onely would deprive thy body of life, but this both of life and soule, and fame, subiect to more opposite immediate passions and contradictions in it selfe, then any sence or humour in the nature of man: as now well intreated, fairely spoken, lodged where it best likes, anon hated without enduring, curst out of charity, thrust out of doozes, and yet not onely though all this more immediately opposite, then preposterously fondly headlong, that for a minutes ioy, will incurre a months sorrow: that for one drop of water will mud the whole Fountaine that gaue it, for one sweet fruit will blast the whole Tree that bare it; whereas the effect and force of loue is contrary, oppressing folly, suppressing fury, aiming to preserve, not to destroy, and to that end, regards the end, by subduing passions and misties that would seeme to oppose the tranquillity thereof, and in conclusion reioycing in the true fruition without discontent, without satiety, hauing captivated and subdued, though with some difficulty, those passions that sence for a time would haue bene best pleased with, to triumph at last in more full fruition to that purpose that one thus writeth:

Loue

Loue comforteth like sunne-shine after raine,
 But Lusts effect is tempest after sunne.
 Loues golden spring doth euer fresh remaine,
 Lusts winter comes ere summer halfe be done.

In Loue there is no enuy; no iealousie, no discontent,
 no wearinesse, for it diggesth and maketh sweet the har-
 dest labour, and of all things doth the nearest resemble the
 Diuine Nature, for God is Loue, it hath in it vniity with-
 out diuision, for true loue hath not many objects, it is a
 fire much water cannot quench: Now Lust contradicteth
 all these, for whereas Loue is bounded with easie limits,
 Lust is more spacious, hath no meane, no bound, but not
 to be at all, more deepe, more dangerous then the Sea, and
 lesse restrained, for the Sea hath bounds, but it hath none;
 not woman but all womankind is the range thereof, and
 all that whole sex not able to quench it neither: Full of
 enuy it is, for it enuyes all without his reach, and enuies
 its owne nature that it cannot be satisfied: walking for the
 most part in similitude of an old Goate, in the shape of an
 incontinent man.

The insatiety whereof consists not so much in the ability
 of the body, as in the incontinent strength and desire of the
 minde, which whence I thinke it proceeded that the Bi-
 shop of Illenden in Spaine reporteth that a woman in his
 time did complaine to the King of Arragon, that her hus-
 band did know her 30. times a day, and her husband con-
 fessing the same, was commanded vpon paine of death not
 to know her aboue 6. times a day, lest the woman should
 be in danger of her life, wherefore we are not so much to
 maruell at the ability of the husband as at the complaint of
 the wife, saying the verse saith:

Et lassata viris nondum satiata recessit &c.

Though strength of body were decayed and gone
 The minde before and after still was one.

In Love there is no lacke, in Lust there is the greatest
 penury, for though it be cloied with too much, it pines for
 want: Ambitious it is, for where it treads it pusses by
 and leaues a swelling after it, turnes low flattes into
 little Mountaines, downe which precipitate folly tumbles
 headlong to confusion, a hasty breeder of dishonorable
 sinners it is, such as haue more pleasure in the begetting
 then comfort in the bringing forth, best contented when
 it loseth most labour. To conclude, though Love and
 Lust in a halfe brotherhood dwell both vnder one roose, yet
 so opposite they are, that the one most commonly burnes
 downe the house that the other would build by.

CHAP. XI.

The best way to continue a woman chaste,



Do not the Magicians Ring, nor the Italian's
 Locke, nor a continuall Zealousie euer wat-
 ching ouer her, nor to humour her will in
 idle fancies, adorne her with new fangles,
 (as the well appaied folly of the world in this
 kind can witnesse) but for him that would not bee basely
 madde with the multitude would not bespeake folly
 to crowne him, would not set that to sale that he would
 not haue sold, (for who sets out his ware to bee
 cheapned and not bought, that would not for his shop
 haue his Wife, for a relative signe?) is to adorne her
 decently, not dotingly; thristily, not laciunously; to
 loue her seriously, not ceremoniously; to walke before
 her in good example (for otherwise how canst thou re-
 quire that of thy wife that thou art not, wilt not be thy
 selfe; Vis tu uxorem tuam victricem esse & tu victus iaces?
 Wouldst thou expect thy wife a conquerour when
 thou thy selfe lyest soyled at the same weapon?) to ac-
 quaint her with, and place about her good and chaste society,

Of Marriage and Wiuing.

to busie and dapply her minde and body in some domestike, conuenient and profitable exercises, according to her education and calling, for example to the frailty of that whole sere, hath a powrefull hand, as it shall induce either to good or euill.

There are of opinion that there is in Marriage an in-
evitable destiny, not to be auoided which is either to be
A second or not to be: if not to be, as is the opinion of some
damned in the error of Predestination, then let him take
a house in Fleet-streete, diuide it like an Inn, into as ma-
ny seuerall lodgings as roomes make his wife chamber-
laine to them all, attire her like a sacrifice, paint her out
like a Mayors poss, or May-pole, let her haue fresh youth
and high feeding, lustfull company to inuite her, her hus-
band absent: all these opportunities present, yet not-
withstanding this destiny, shall preserve him to weare his
brow as sacker, as hee that nere fetched againe the lost
ribbe to his side, as vnbranched as the front of a Watch-
lour; But if the contrary, be she the most pure in seeming
a very sister of that sect, the opinion of the Brownists
shall so nere cleane to her skinne, that she shall besate thy
forehead in thy sleepe, kill thee dead in that image of thy
grau; Be she Papist, absolution shall so absolue her
that she shall sinne vpon presumption, nay though thou
hadst Argus eyes thou shalt not escape it, for

No pollicy they say, can that preuent,
Whereto two parties gaue their full consent.

Be she what she will in this case, it shall be all one for
thee to restraine or to giue liberty, where thou dwellest
or what thou doest, for thy destiny is so allotted and it shall
be accomplished: The rash opinion and carelesse security
of either is worthy the reward, which for the most part it
doth deseruedly receiue.

It was an error in Religion that one Ludouicus had,
who

who had giuen himselfe ouer to this damnable opinion and securitie of the diuell, that if he were ordained to be saued, saued hee should bee without any enquiry or diligence of his; if otherwise, though he toyled to death in his best endeouour, it would not helpe nor reserue him; In this conceite, setting himselfe in the most Epicurian and dissolute course of living that might be, he continued, til by on a time he fell into a most grievous extremity of sickness, when sending for a Physician, who before hand acquainted with his damnable error, came not, but sent him word that he needed not his help, for if his houre were come he could not preserve him, if otherwise, he should recover though neuer any thing were administered vnto him; by which easie application he vnderstood himselfe, and that he must vse the best meanes and endeouour, as well for the safety of his soule, as the preservation of his body, not knowing the euent of their concealed ends, and so at once (by that meanes) was happily cured both in minde and body.

In no lesse palpable error are those, that so wittingly and violently, are carried on either side in this dangerous streame of a corrupted iudgement to the apparantest spectacle and certaintest shame that women may do them, making that unquestionable their dishonour by this consequence, which a sober course might haue directed to a more certaine end. Therefore who ever thou art that wouldst not wink at such a shame, that so profit doth succeed, wouldst not regard whether hand brought it in, vse a good endeavour, such soe sight and warinesse as may provide for competency, prevent indigence and want two great allayers of affection, and a maine inciter of impatient bearers to this folly and abuse, and aboue all seeke to plant in her Religion, for so she cannot loue God but withall shee must honour thee, increase her knowledge in good things, and giue her certaine assurance and testimony of thy loue, that she may with hers againe the more reciprocally equal the

affection; For true loue hath no power to thinke, much lesse act amisse: And these discretly put in practise shall more preferue at all times, and temptations, then Spies, or Eyes, lealoulie or any restraint, for these sometimes may be deluded, or euerwatched, or preuented by opportunity, but this neuer.

CHAP. XII.

The patterne of a bad husband, and a good wife, in two Letters instanced.

1 Letter.

FAire Mistresse, what so long I haue expected,
And till this opportunity neglected,
Is now so happened as it would inuite
Me to enioy my absolute delight.

Your husband absent, and your seruants gone,
And you, but with your maide, left all alone.
Where least sad Care, or Melancholy grieue you,
My best endeouour's ready to releue you.
What Female comfort can one woman finde,
Within the bed with other woman-kinde?
What tedious gate the yrksome houres do keepe,
When there's no ioy to wake, no minde to sleepe?
Besides, the fearefull terrours of the night,
Which women and weake minds do much affright:
All which, faire loue, if you'll be rul'd by me,
We will conuert so farre from what they be
That those which now are bitter for to thinke,
Shall taste like *Nectar* that the gods do drinke.
The strangest Monster that was euer bred,
That Seas haue nourisht or else Desart fed,
Transported from his solitary den,
A common obiekt to the sight of men,
Loseth his admiration and delight,
In little time, and pleaseth not our sight:

Our

Our *Appetite*, the *Vizard* nere so good,
 Cloyd with one *Dish* will soone distast her *Food*:
 That *Musicke* of all other best we deeme,
 If euer in one *Key* we harsh esteeme:
 Mans nature doth desire to heare and try
 Things that are new, to tast variety;
 And I of Women this opinion hold,
 They are not much in loue with things are old,
 Which makes me thus more boldly to discover
 My selfe vnto you, your new friend and louer:
 In hope to be accepted, for whose pleasure,
 I'll spend my best life, and my deere treasure.
 Obiect not you already are inioy'd,
 With *Venus* pleasures dul'd and ouercloid.
 Why ioyfull Widdowes when their husbands die
 Might this obiect, but yet you see they try;
 Because they thinke variety of men,
May make old pleasures new delights agen.
 She that contents her selfe with any one,
 For many nights as well might lie alone.
 More difference is not twixt the virgine life,
 And state of pleasure, being cald to wife,
 Then is betweene the *Elizium* of one *Bed*,
 That crosly fared, to tha'ts largely sped.
 I haue a wife my selfe, I tell you true,
 Yet in the old kind seekes for pleasures new:
 Taking not now delight that I haue tooke,
 To shake the *Tree* that I so oft haue shooke.
 We see in any country that we dwell,
 The *Aire*, the *Earth*, nay all that others tell:
 Yet notwithstanding 'tis our commonst fashions,
 To seeke out other kingdomes other Nations.
 Each woman doth abridge all woman-kinde,
 But yet one woman fits not each mans minde:
 Nor euery man, experience too too common,
 Can fit, can please, or satisfie each woman.

Since then the Sense, the Appetite and mind,
 In fresh variety all pleasure finde;
 Let vs then meete all nice respects to smother,
 And fully satifie and ioy each other:
 So shall I rest by your obligement due,
 A secret friend and faithfull seruant true.
 The world can iudge no further then it spies,
 And where we act shall be from sight of eyes,
 Windowes nor wals, can neither heare nor see.
 And for the bed 'tis tride for secrecie:
Then seeme but chaste, which is the chiefest part,
For what we seeme each sees, none knowes the heart.
 And so your husband, and the world will deeme,
 You to be that you are not, but doe seeme.
 Your husband hee's abroad, where I'me affray'd
 He hath deserued to be so appay'd.
 My Chaine heere take you, weare it for my sake,
 And as you find me yours account so make.
 And here's my Ring in earnest of a friend,
 The latest token that my Wife did send.
 And here's my Purse, within it store of Gold,
 Able to batter downe the strongest Hold:
 Your dainty lymbes shall be more nearly clad,
 In costlier Rayment then they erst haue had:
 And for your stomacke it shall not digest
 Any thing, but the rarest, and the best:
 These daily from me with a pleasing cheare,
 Which husbands grutch to part with once a yeare.
 Though for their maintenance I sell my land,
 Disherite heires for that I will not stand.
 So you be mine in that sence I conceiue you,
 Which till your answer manifest, I leane you.



HER REPLY.

A Busied sir, much grieu'd am I to see,
 That you so long haue tarried Time and Mee,
 And now when both your good seeme to conspire,
 They should in no sort answer your desire :
 My husbands absence seemeth to import
 In your conceit some hope to scale his fort ;
 But know by that you small aduantage finde,
 For he is alwaies present in my mind :
 The thought of whom what ere his person be,
 Is able to repulse your battery,
 And for the houres that you so tedious deeme,
 That by your presence would so shortned seeme :
 I cannot tell with others wha't might do,
 With me t'would rather make one houre seeme two :
 And for the fearfull terrours of the night,
 What could affright me worse then would your sight ?
 My Maid and I, a pleasure not repented,
 Will tell old Stories long agoe euented
 To passe the time, or when such watch we keepe,
 Wee'le thinke good thoughts, or pray vntill we sleepe :
 For know my vntainted minde did euer hate,
 To buy damnation at so deare a rate :
 To taste sweet *Nectar* for a day or houre,
 And euer after to digest the *sowre*.
 'Tis not variety I seeke or craue,
 My whole delight is in the one I haue :
 And she that's not contented with her lot,
 I hold more monster then the sea hath got.
 The friendship that you proffer me preserue
 For those that will your kindnesse more deserue.
 The obiection here you alledge is fondly strange,
 That women, though old cloathes, they loue to change,
 And

And fancies to in something, doth't inferre;
 That in this grosse point they must therefore erre?
 I am anothers parcell I confesse,
 And you by your acknowledgement no lesse,
 Now what a sinne were this vnworthy life,
 I so to wrong my husband, you your wife:
 My husband that dare sweare that I am iust,
 Should I so much deceiue his honest trust?
 Your wife although a party I not know,
 I hope imagines likewise of you so.
 For shame go then and be not naught,
 Be worth her good opinion, honest thought.
 Let fleshly widdowes when their husbands die
 They nere did loue seeke new variety;
 For me I vow, if death depriue my bed,
 I neuer after will to Church be led
 A second Bride, nor neuer that thought haue,
 To adde more weight vnto my husbands graue,
In second husband let me be acurst,
None weds the second, but who kills the first.
 You haue a wife you write giue her your loue,
 And that will all your wandring thoughts remoue.
 You loue her not by these effects I see,
 For where loue is there's no satiety.
 Can you so farre forget humanity
 As hauing shak't the fruite despise the Tree?
 It is not loue but lust that thus abuses,
 To make it weary of the walkes it vses.
 Those that to forraigne countries doe repaire,
 Change not their minds, although they change the ayre,
 Preferring still, through nouelty desire,
 Their countries smoake before anothers fire.
 Like vs obserue vnto your selfe to take
 From the obiection that you seeme to make:
 That though you see of beauteous women many,
 And you by choyce possesse the mean't of any,

More

*Calum non
 minimum, &c.*

Of Marriage and Wiuing.

46

More to respect her you your wife haue made,
 Then others sunshine to your proper shade.
 Suppress that Lust, that soule and body wounds,
 For where it once breakes ore it hath no bounds,
One woman doth abridge all womankind,
The volume then at large why would you finde :
For sure I thinke where that doth beare no price
The booke at large might weary, not suffice.
 Another argument to backe your sute,
 You alledge that walles and windowes will be mute,
 And that the world hath no such piercing eye
 The secrets of the darke to search and try :
 As if there were not one whose power imparts
 To see through doores and windowes and through hearts,
 From whose bright eye no secrecie can hide,
 That which is guilty and would not be spide.
 Then what auails to haue the world acquite vs,
 When our owne conscience like a fiend shall fright vs?
 And for the bed although it cannot tell,
 Yet out the shame will breake that doe not well :
 My husband hee's from home I must confesse,
 Whose thoughts you measure by your guiltinesse,
 But wherefoere he be well may he speede
 Ere any such thought from my heart proceed.
 Admit he were in euill so compact,
 Would I reuenge the wrong by such an act?
 If that I should wer't not a helpleffe part
 To kill my soule, because he kil'd my heart?
 Your chaine of gold here back againe I send
 Ile take no earnest sure of such a friend :
 And ther's your ring, full little doth she know
 That sent in loue that you would vse it so.
 And there's your purse and all the gold therein,
 They're wicked Angels that would tempt to sinne.
 My fort is more impregnable then they
 That much perswade although they little say.

H

And

And for my bodies homely cloathing weed
 It keepes me warme sufficient natures need,
 Which scarce more costelier do: and for my fare,
 My dishes wholesome though they homely are.
 Let those that discontented do abide,
 Go wrong their husbands to maintaine their pride:
 For me the meanest ragge would hide my skin,
 Should better please me then rich robes of sin.
 Which when I aske my reason shall be such
 No husband in the world shall need to gruch.
 Then for your heyres reserue your lands vnto them,
 They shall not curse my bones that did vndo them.
 Call backe your selfe and thinke I am your friend
 That thus would stay you from your wilfull end:
 Call backe your selfe or I may safely tell
 You're running downe the steepest hill to hell:
 As when cold blood and better thoughts shall show
 You'll hold me then your friend, though now your foe.
 And more reioyce in that I did resell
 Your lawlesse pleasure, then consent. Farewell.

CHAP. XIII.

An admonition to Husbands and Wiues for vnity and concord.



If that you are bound you must obey, for this knot can neither be cut nor vnloosed but by death, therefore as wise prisoners inclosed in narrow rooms sate their mindes to their limits, and not impatient they can goe no further, augment their paine by knocking their heads against the walles, so should it bee the wisdom both of husbands and wiues that haue vndergone either this curse or blessing, as the successe or vse may make it vnto them; to beare it with patience and content, the asswager of all malaises,

Of Marriage and Wiuing.

43

maladies, and misfortunes, and not to storme against that which will but the deeper plunge them in their owne misery: for what madnesse were it for any one to crosse himselfe daily, because another hath crossed, him once, or because another hath bered him, therefore to bere himselfe: who is so weake in discretion, that by some disaster having blemished one eye for griefe thereof will weep out the other:

That mother tries a mercilesse conclusion
Who hauing two sweet babes, when death takes one,
Will slay the other and be nurse to none.

Therefore saying it is so, whosoever thou art in this distresse, to plant an affection and loue, at leastwise a patience, to that which must of necessity be indured, for there is nothing so easie that the want of this may not make hard, nor nothing so hard that this may not better temper, there are many occasions that this age administred more then former haue done of the vse of this armor, (though all other rust by the walles of peace) introduced by the ouer curious respects of secondary causes, by secondary persons, that for these vses perish the principall, by ioyning hands where hearts are more distinctiue then different Sectaries, and what is the issue of this but a weary patience or suddaine destruction, others conioyne themselves by vntimely folly, and these many times haue a timely repentance, when pleasures ebbe and sorowes begin to flow.

As for instance a youth of able meanes, hopefull expectation, equall carriage, regardfully befriended, carefully watched ouer, purposed to better deservy, pricked on by some rebellious blood, and guilty opportunity, strikes downe all these hopes in the heate of his lust, with a greasie kitching wench in a corner, sleeth her to his

proper hse for vnlucky consequences. This being done, oppressed in minde, forsaken of his friends, shall he the moze augment his misery, by thought of this his preuerted felicity, with rage, and euill sufferings: no rather let him loue her since it was his fortune to haue her, and his fault to take her, and indenuour so to worke and husband that crosse beginning, to a moze happy continuance and ending, taking Saint Pauls counsell to his practise, which thus aduiseith, Husbands loue your wiues and be not bitter vnto them, loue them for your owne peace, for your owne profit, dwell with them according to your wisdomes, as with the weaker vessels, for there is no offence where loue is, for loue conereth the multitude of offences of dislikes, and the rather because that God instituted it who himselfe is loue, setting a side contention, domesticke ciuill, vnciuill strife, the sozerunner of ruine, and the purgatory vpon earth, remembryng whocuer they be that fall into this predicament, that haue befoze God and Man by ioyning of hands, taken an euerlasting peace one of another moze inuolably to be kept then the leagues of nations, for as nothing is moze odious in the sight of God or man, then selfe violence against a mans owne person, and there was neuer any enraged that way, but he wanted either reason or saith in the deepest discontent, so then by this consequence he must either be mad or desperate, that shall to that end lay hands on his wife, being part of himselfe, for they are no moze two but one, as Adam and his ribbe at first were but one side, till seuered and deuided from him, so after by marriage it was conioyned againe to as absolute vniety as befoze, after which he pronounceth and thus witneseth of himselfe, Shee is flesh of my flesh, and bone of my bone, he the head and she as part of the members, which so being, to be deuided, and at odds, were as the hand to lift vp, or the foote to kicke against the head, their king and gouernour, or the head against these his instruments, supporters and ministers, the members, the
harme

harmony whereof in this little world of man, may instruct in example all household Commonwealths in the world to unity, (Commonwealthes I say) for every married man for the most part hath the Commonwealthes vnder him, he is a Husband of a wife, a father of children, and a master of seruants, and therefore had need of government in himselfe, that must gouerne all these, and to that purpose cannot take vnto himselfe a better practise or precedent, then from this vniformity of the body, where the head stands a lone like a King in his throne, giuing direction and command to all his subiects, biddeth the foot goe and it goeth, the hand fight and it fighteth, the members assist and they assist it, and this harmony preserues the whole man, which other wise would destroy it: so must it be betwene man and wife that mysticall head and member, or both perish, and for that reason shall a man forsake father and mother, the nearest that could be, and cleaue to his wife, being then no more two but one, and which he taketh from her parents and friends not to offer her violence, but to tender that loue with increase which for his sake in these three parteth with, and she likewise to him, which besides the profit, hath the applause both of God and man according to the allusion of the Psalm.

133. Ecce quam bonum et iucundum fratres habitare in vnum, therefore aboid discord thou that wouldest see the fruit of thy labours, for unity gathereth what discord disperseth, aboide Zealousie that vnresolved vexation, that labours to seeke out what it hopes it shall not finde, that many times forerunnes that euill which it causeth to follow after, being the authour of dissention, distast, misery and sometimes of murder too, as many examples testifie: of which I haue here inserted one of most auncient truth and lamentable action, of a King that had a son by whose sword it was prophesied his owne father & mother should perish, who therefore to prevent that satall destiny forsooke his inheritance, and went to a far distant

Policron.

country to inhabit where Fortune yet fauoring, he increased to great honour and riches, and to augment his greater felicity, was espoused to a wife, right noble rich, and exceeding beautifull, of whose welfare and happy successe, his Father and Mother afterwards hearing (being deposed of their Kingdome, and in extreame misery) for some comfort and reliefe, trauelled to finde out and visit, and hapning to his house in his absence, making themselves knowne vnto his wife, to be her husbands Father and Mother, she kindly receined them, and hauing in her courteous intertainment well replenished their bodies by foode and sustenance, to rest them the easier after their weary trauell, she laid them both in her husbands bed, after which hee suddainly entring in, possessed with this furious ieaiousse, and missing his wife goes into the Chamber, where perceiuing two in his bed a sleape, he so enraged with this passion (taking it to be his Wife and some Adulterer with her) drew forth his sword and slew them both thereon at once, which when he perceiued to be his Father and Mother, hee heauily repented with sorrow and woe, and shortly after died with grieve, and penitencie.

And besides all this the rather to be auoided, because it is thought for the most part to call a mans owne guiltinesse into question, as Petrarch to that purpose well obserueth, who thus noteth:

There's no man ieaious I durst passe my word,
Nor feares the scabberd but hath stricke with sword.

If children which are the very pledges of loue, make the parents relish their tender peares with learning and piety, let Gods law be the seasoning of their first thoughts, for we know by experience, graine vessels long relish of their first liqour, and by instruction they may assoone bee taught to say Hosanna to Christ, as Bald pate to Elisha,

Elisha, as soone a good word as a bad scoffe, affect not one more then another, love them all but dote upon none with the folly of the most, let them be children not wantons, walke before them especially their riper yeares with the more obseruant example, which will bee better to them then many good lessons. repine not with the wicked worldling, who had rather see his counting house inuironed with bpbairding bagges, then his Table with the blessed garland of children, but bee thankfull for them what ener thy pouerty be. for as they are Pignora, pledges. so are they Benedictiones, blessings. and it shall bee more pleasing to thy conscience upon thy death bed, to seale them by as treasure for the Kingdome of heauen, to yeeld by thy spirit in the middelt of their inuironing, then to vnseale so many bagges of ill heaped by treasure to nere after performed legacies, because in thy life time thou madest not thy hands exccutors, and thy eyes ouersers, every peece where in shall rend thy heart in peeces at that houre to thinke of the guilty attcheuing thereof. Besides hee that hath much riches is subiect to many cares, many feares, dyead of oppression, of violence, but he that hath many children, hath a peace euen in war, a security in greatest danger, for he shall speak boldly with his enemies in the gate, they are as so many swordes dwayne in thy defence, so many arrowes in thy quiter, Arrowes saith one, because they may bee so lenelled by good education and example, to shoot at thine enemies, as by the contrary against thy selfe; and yet do I not see but that naturall reason and mere carnall man, may be grauncled, incumbred and disquieted in many circumstances of carriage in this businesse; but those must be debated and foethought before the entering therein, not repented of afterwards, if thou hast laid thy hand to this plough, become a husbandman in this exercise, thou must not by any meanes looke backe or aside, for then the allure ment of other beantes will breed a dislike of thine owne, in which that thou maiest bee the better contented, haue
some

some part in thine owne portion, for as the saying is :

Who takes a woman foule vnto his wife,
Doth penance dayly, yet sinnes all his life.

The charges of childzen, the vnfaithfulnesse of seruants, the disquietnesse of neighbours, would wish for a former liberty and releasement, and nothing digesteth this course of life, moze then constancy, and perseuerance: and because it is a trade of such mystery and art, therefore as a famous man of our time writeth, those that haue but 7. yeares to learne any other, haue thre times seauen, to acquaint themselves in the labozynth of this, and the mannagement thereof, befoze they vndertake it, therefore hauing this notion make vse thereof, either discharge it willingly, contentedly, or vndertake it not at all.

Certaine precepts to be obserued in Marriage and Wiuing.

1 **VV** Do not by Ambassadour.

2 Make not thy friend too familiar with thy wife.

3 Conceiue not an idle ielousie, being a fire once kindled not easily put out.

4 Affect him not that would ill possesse thee.

5 Blase not her beauty with thine owne tongue.

6 If thy estate be weake and poore, marry farre of and quickly, if other wise firme and rich at home, and with de- liberation.

7 Be aduised befoze thou conclude, for though thy error may teach thee wit, it is vncertaine in this, whether thou shalt euer haue the like occasion to practise it.

8 Marry not for gentility without her support, because it can buy nothing in the market without money.

9 Make thy choice rather of a vertuous, then of a learned wife.

10 Esteeme

10 Esteeme rather what she is of her selfe, then what she should be by inheritance.

Intactam quæris, intactum esto.

11 Be that example to thy wife that thou wouldst haue her to imitate, for he that strikes with the point, must bee content to be beaten with the pommell.

12 She whose youth hath pleased thee, despise not her age.

13 Married men and snailles are Sinonamics in some respects, for they both fight low though they beare their armes on high, and though they are furnished at others cosses, yet they haue something to sticke to of their owne.

14 The rich Landlord and the couctous vsurer, like man and wife pray a ike, and wish alike. yet their prayers and their wishes are as opposite as they and their consciences. for though they pray for long life, yet they wish for short quarters.

15 Marriage lockes faster then the Harlots suspicion, or the vsurer, for he neuer turnes the key till Monday.

16 That thou maiest beloued, be amiable.

17 Saile not on this sea without a good compasse, for a wicked woman brings a man to repentance sooner then a surfet, sooner then suretiship.

18 'Tis the greater dispraise to children to bee like to wicked parents.

19 'Tis more torment to be iealous of a mans wife then resolued of her dishonesty.

And the more misery that a man may bee assured of her vice that way, but cannot be of her vertue.

20 True chastity doth not consist in keeping the body from uncleannesse, but in withholding the minde from lust; and she may be more maid that hath bin vnwillingly forced thereto in body, then she that hath barely consented in heart.

21 A true wife should bee like a Turcoyse stone, cleare in heart in her husbands health, and cloudy in his sickness.

And like a Tortoyse vnder her shell euer bearing her house vpon her backe.

22 Deferre not thy marriage to thy age, for a woman out of her owne choice seldome pluckes a man, (as a Rose) full bloome.

23 a man a woman. for a woman in the prime of her dayes may prize her selfe, in the decline thereof may bee prized by others, but out of date with time out of vse with all: In the first of these she is a match for her betters, in the second for her kinall, in the last for any that will take her by.

24 Marry so thy body that thou maiest marry thy mind, which that thou maiest the better doe thus meditate.

1 That if thou hadst in variety of women out-paralleld Salomon, thou shouldst in the end. giue by thy verdict with his, That all is but vanity and vexation of spirit.

2 That it is in lust as in riches, where to desire nothing and to inioy all things is but one: to vncouer more seuerall nakednesse then the Turke from his declinary Seraglio hath authoritie for, with an insatiate illimited appetite, and to desire none, at leastwise no variety, is the same, & with advantage.

3 That if thou shouldst thus seeking to please thine appetite, inioy a thousand, and but want one thou desirest, thou shouldst more grieue for that little want, then reioyce in all thy former plenty.

4 That since what thou canst enioy, consume thy oyle to the socket, and thy substance to a morsell, will not be one to thy pleasure for ten thousand that escape it, the variety so large neuer to be gathered into one bundell of thy fruitless, to set by thy rest, but the more thou pursuest it the more thou art distracted: Content thy selfe within thy lawfull limits, and destroy not thy selfe to runne after that thou canst nere oztake, which the faster thou followest it, the swifter it flies from thee.

5 That it were a griefe to die for the full pleasure of any sense

sense, but a torment for a taste to a greater dissembler, like to him that should purchase at a deare rate salt water to quench his thirst, which the more he should drinke should but the more increase it.

6 That if beauty, or wisdom, or any other portion, of the body or minds assaile thee, resell them with this thought, that they are but shadowes of that substance, which should the more allure thee: But pictures, which if they please, are but that the patterne should be the more desired.

Thinke that as each day is an abridgement of all time, presents the same light, the same vse, the same Sunne and Firmament, and the ending of this renues but the same to morrow: So each woman an abridgement of that whole sere, and infirmity, how meane soeuer, expresseth the same substance, the same mould, and not fall, proportion, quality, and vse of all other in the world: Who then would be so mad against sense, though they would perswade otherwise by Title, by Trapping, by copious adulcrating al parts, to beloue (as they would be thought) that they are other then what they are, other then the same, vnlesse worse then other: The same way and the same fashion, leading to the Harbourogh of the same site, of the same condition and quality, though a little more circumstances (in some then other) beates the bush, and others it on. Know this, that the end of all such variety is no more then one dish, dressed and presented by a severall Cooke, and fashion the same in all one but in circumstance and carriage: Who would thus be mad without reason to toyle after the whole Alphabet of women, when the less letter in the row expoundeth all that Text and couerture: And for Title, or Combelike brauery, well may they worke vpon the eye of folly, but neuer besieges the heart of vnderstanding: And as it was lately well obserued by one, who, to that effect, thus further noted their vanity:

Things were first made, then cal'd, woman the same,
With or without false Title, or proud name.

And if this bee not yet enough, take with this besides
for a conclusion and varre to all the rest, this Motto or Sen-
tence to leade thee home: that,

Since all earths pleasures are so short and small,
The way to enioy most is to abiure them all.

CHAP. XV.

Discontents in all Ages, Sexes, States, Conditions.

VNmedled ioyes here to no man befall,
Who least hath some, who most hath neuer all:
I haue examin'd from the King on's Throne,
To him that at his chained Oare doth groane
Euery estate, condition, and degree
Scytuate betweene this large extre. may:
Yet wherefoeuer that I cast mine eye,
I neuer was so fortunate to spy
That man that had so great a blessing lent him,
That had not somewhat in't to discontent him
The rich man with his cares and feares oppress
In all he hath can finde but little rest:
Ill Creditors, vnchristy Heires, and losses,
Or else the Gout, or something worse, all crosses.
The poore in want forsaken of his friends,
Thinks that where wealth is there all sorrow ends:
But yet as here immediately I shew,
The rich that hath it doth not finde it so.
One Tradesman he dislikes his owne Vocation,
And on a worse he sets his admiration.
The single man commends the married life

That

That hath the sweet fruition of a wife :
 That opens all her beauties and her treasure,
 In hills and dales that he ore-walkes at pleasure :
 That may vnstarted and vnfeard pertake
 Whole nights together, that which he doth quake
 To snatch in corners, when he must away,
 Sometimes disturb'd when he would longer stay :
 Bannish't like *Tantalus* in his forc'd hast,
 To touch the sweetnesse that he may nor taste.
 The married man whom all these dainties cloy
 Thinkes that the sauce the sweetnesse doth destroy :
 And that the purchase is so wondrous deere,
 That he had rather fast then finde the cheere.
 Then children come, and they augment his charges,
 And he doth sometimes all these enlarges.
 That what the other think's doth heauen excell
 He that moyes it findes it but a hell :
 And wiltheth now, but that it is too late,
 That with the Batchelour he might change his state.
 Therefore he thinkes his application fit
 That to a publicke feast compared it,
 Where those that long haue sate and cloy'd with meate,
 Would faine rise vp as others faine would eate.
 Th'ambitious youth least folly ouersway him,
 Hath Tutors, rod, and parents eye to stay him :
 Noting the liberty of riper yeares,
 With more impatience his restrainings beares :
 When elder times againe (the more 'tis strange)
 Would faine creepe backe againe and with him change.
 The busy Lawyer beating of his braine
 To make rough points by praesidences plaine :
 Who from a iudgement wrongfully gone out,
 Doth sometimes bring anothers right in doubt :
 By iudging by it, let the first but stray
 And all go wrong that are adiudg'd that way,
 Noting the Merchant, how from foraine shores

The winds and waues land wealth vnto his dores :
 That where he sleepe, or wake, or rest, or play,
 So Aires be prosperous, he growes rich that way,
 Dislikes his choice, the Merchant he's in danger,
 T'whom Rockes, and Shelues and Pyrates are no stranger :
 That tryes the wonders of the vnknowne deepes,
 Whom but a three inch't board from danger keepes :
 Traffiques with vnknowne Aires, and vnknowne friends
 Leauing his wife at home to doubtfull ends.
 Who in his watry Pilgrimage is sed
 To be with neither liuing nor the dead.
 Commends the Lawyer that hath power and skill,
 Either to make or marre, to saue or spill
 A mans whole reuenuē, and therefore need
 Either for speech or silence to be feede.
 The Empericke vncredited that tugges,
 With forcelesse hearbes and with effectlesse drugges,
 Commends the Church-man for his happy share,
 Securely free'd from Temporary care :
 When he againe with discontents full many,
 Thinkes the Phisicians happiest life of any ;
 For by how much the bodies better deem'd,
 Then is the soule, so much more he's esteem'd,
 Which is by much, for let the body grieue it
 There's nothing vnattempted may relieue it :
 But for the soule although it die and languish
 We nere regard the dolor nor the anguish.
 But to the greatest danger do reply
 It will recouer, or it cannot die :
 Therefore to him that doth the Phisicke bring,
 To this regardlesse disesteemed thing,
 Hath a poore meed more recompene't his merite,
 That cures the body then applies to th'spirit.
 And what in health men grapple and retaine,
 If sicknesse come, it flies to ease their paine.
 He that by avarice and damn'd extortion,

Hath

Of Marriage and Wiuing.

55

Hath heapt vp many a pound to his heyres portion,
So farre from thought of doing any good,
That what it was he neuer vnderstood;
Sets vp his rest for euer here to dwell,
And therefore thinkes no other heauen nor hell.
Yet when this Seriant Death comes to assaile him,
To thee he opens hoping thou canst baile him:
And though thou canst not do but seeme to assent,
And he'll reward thee to thine owne content:
Therefore this art and trade who ere neglect it,
Let him exchange with me that do affect it.
He that a weary languisht youth hath led,
To thinke what pleasures are in marriage bed,
That hath intreated houres and yeares to halt them,
To cancell bonds that he may come tast them.
When there ariu'd not finding to content him,
What expectation did before present him,
Let him appease his thoughts vpon this ground,
That in this world that purchase is not found:
There's discontent in euery Sect and age,
As well in childhood as in parentage.
There's discontent in euery mans vocation,
Therefore pursues in newnesse innouation.
There's discontent from Scepter to the Swaine,
And from the Peasant to the King againe.
Then whatsoeuer in thy will afflicts thee;
Or in thy pleasure seemes to contradict thee,
Giue it a welcome as a wholesome friend,
That would instruct thee to a better end:
Since no Condition, Sect, or State is free,
Thinke not to finde in this what nere can bee.

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A
DISCOVRSE,
OF MARRIAGE
AND WIVING:

AND
Of the greatest Mystery therein
contained: how to chuse a good
Wife from a bad.

An Argument of the dearest use,
but the deepest cunning that man may
erre in: which is, to cut by a thrid between
the greatest good or euill in the world.

Pertinent to both Sexes, and Conditions, as
well those already gone before, as shortly
to enter this honest society.

Amare & sapere vix Dijs conceditur.

By ALEX. NICCHOLES, Batchelour in the Art he
neuer yet put in practise.

*He that stands by, and doth the game suruey,
Sees more oft-times then those that at it play,*

*Si viles discis, frivales doces:
Si viles cape, frivales cape.*

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DISCOVRSE OF MARRIAGE AND DIVORCE

OF THE SACRAMENT OF MARRIAGE

CONTAINING THE RIGHTS AND DUTIES OF THE SPOUSE

AND THE RIGHTS AND DUTIES OF THE PARENTS

IN THE REARING OF THEIR CHILDREN

AND THE RIGHTS AND DUTIES OF THE MASTER

IN THE GOVERNMENT OF HIS SERVANTS

AND THE RIGHTS AND DUTIES OF THE SUBJECT

IN THE OBEYANCE OF HIS SUPERIORS

AND THE RIGHTS AND DUTIES OF THE CITIZEN

IN THE ENJOYMENT OF HIS PROPERTY

AND THE RIGHTS AND DUTIES OF THE FREEHOLD

AND THE RIGHTS AND DUTIES OF THE FREEMAN

AND THE RIGHTS AND DUTIES OF THE FREEWOMAN

AND THE RIGHTS AND DUTIES OF THE FREEDOMAN

AND THE RIGHTS AND DUTIES OF THE FREEDOMAN

LONDON

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TO THE VERTV- OVS YONG GENTLE-

MAN, AND HIS WORTHILY RE-

spected friend, Mr. *Thomas-Edgworth*, vnder

Treasurer of Windsor, Health and Con-

tent in his owne person, and in

the happy fruition of his

vertuous Wife.



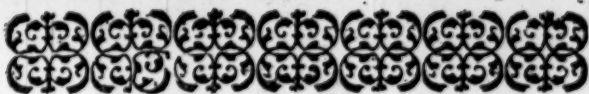
I R, your felicity the highest top
of enioyment in this kind, is be-
come the ayme, that the practick
Art in this Schoole of direction
leuelleth at, you being already in-
stated (with enuy and admirati-
on) in that blisse, which others
may thus toyle after in most besecming circumstan-
ces (by many degrees) to come short of : When I
enter this course of life (as for ought I know I may
one day marry) be it my highest ambition, with all
my directions, to haue one to be a neare imitator of
her so many Religious and Morall vertues, for
whole happy continuance my best wishes shall bee
spent, that she may long continue yours, to make
you a father of happy and vndoubted children ;

The Epistle Dedicatory.

sonnes for the earth, and Saints for heauen, multiplying vpon your head, all the comforts in that Covenant: And for this Treatise, which, by your direction, comes forth to direct others to that modell of happinesse wherein you stand eminent, may it haue that successe with all, that it hath had approbation with you, and as kinde entertainment with the world as those best creatures, the subiect thereof, in their perfection deserue, which are the Seed and Seminary thereof, and which (by this meanes) haue maintained that lasting, and yet vnended war against those two arch, and vnwearied aduersaries of Mankind, *Time* and *Death*, the wasters thereof, and consumers of all sublunary things, which began their siege against the first man that liued, and haue euer since held on without league or imparlance, for the space of these 5500 yeares and vpwards, and which shall go on and continue the sledge to the end thereof, and consummation of all things: Wherein if it shall bee so happy (beyond expectation) the paine thereof hath bene well vnder taken, and your encouragement fortunately seconded, which howsoeuer I leaue it to the aduventure, and you to your hearts best wishes.

By him that intirely is dedicated yours:

ALEX. NICHOLES.



To the Youth and Batchelary of
England, hote bloods at high Reuels,
with forethought of this action, and all other
that hereafter intend this aduenture.

Since that the meanest blessing in mans life,
Is not the dowry of a vertuous wife;
No otherwise then is the aduerse crosse,
To him that beares it the most easie losse.

Therefore to you whose weary bonds yet keepe,
Seuering the armes wherein you long to sleepe;
That haue beforehand many a tedious houre,
Wisht that approaching minute in your power,
Which when arriu'd most slowly brought to passe,
Cancels but parchments to inroll in brasse:
What not so short a terme of yeares shall end,
Vnlesse one shew himselfe the kinder friend:
Wherein lest your too forward hast should stray,
Here is beforehand chalked out a way:
(As conscience craueth, for so large connexion
Should not be entred in without direction.)
Which who so walkes in to the true intent,
Shall not commit that action to repent.
The ignorant by this haue sharper eyes,
More deeper insight to these mysteries,
And were their vnderstanding darke or blinde,
To passe this laborinth 'tis here refinde.

To the Youth of England.

*Here are the characters insculpt and read,
That make a happy or a loathed bed.
What woman is on whom all these depend :
Her Use, Creation, Excellence and End.
In making choice how much to be confinde,
To Beauty, Riches, Parentage or Kinde,
What are the chiefe disturbers of this state,
That soonest point a man that sorest fate.
Here are the Rockes discovered to the eye,
That he that would not shipwracke may sayle by.
And these the rather being aforchand laid,
Vnballanst pleasures to each youth and maid,
That when experience shall their sweetnesse tell,
Instead of heauen they purchase not a hell.
And that the ioy their forward youth haue sought,
Vncrossly matcht may come more neare their thought.
But you whose lusts this limit shall not tye,
For more enlargement to variety,
That will not any your owne proper call,
The better interess'd to commerce with all :
As when your Lord and Lady downe are laid,
Behind the doore to woo the Chamber-maid :
Or amongst neighbours where you lead your lines,
To be the more familiar with their wines,
Or any place where ere you doe espie
A pretty morsell pleasing to your eye,
To seise it more suspectlesse being knowne,
Then he that hath at home a wife of's owne,
Well take that blessing but withall a curse,
To walke on weake legges with an empty purse.*

To those that
or beare mar-
riage for more
berry of sin.

Ar

An Admonition to such as here-
after intend to marry.

YOu that your single life spin out in ease,
Viewing how others Shipwrack on the seas,
Whilst you securely on the shore do sit,
And haue no venture on the waues that split
The life of peace, yet from this hauens rest
Would venture on the billowes that molest
The life of many a quiet :

Your Resolution I no whit dispise,
For an assent of all was euer wise,
And all or most haue vndergone that life :
For he doth want his Rib that wants his Wife.
Yet vnto those this hazard would assay,
He tell them of the dangers in the way,
He tell them there are shelues, and rocks, and sands,
Scylla and *Charibdis* vpon both their hands.
He tell them women late are turn'd to men,
And it rests doubtfull when they turne agen
Into their Sexe, so that who now would marry,
Must from a Pigmy, to a Giant varry.
He tell their vertue's but in outward shew,
Their beautie's painted, and their vice doth grow
Monstrous mishapen, trust vp as their weeds,
To shamelesse habits, but more shamelesse deeds,
Arm'd with their heeles, as well as with their tongues,
As they would post to execute their wrongs
In bootes, which giues the wearied sutor warrant
He takes not now in hand a bootlesse arrant:
But such a one wherein himselfe may speed,
In aftertimes to sorrow for the deed.
For now the curious that doth looke on high
Must know his purse a mint that will not dry:

An Admonition, &c.

But succor'd like the Cesterne that is fed
With that continuall spring of Amwell head,
Which though it lauish out a thousand waies
Hath more incommings then it hath decaies :
Or else the humors of this wasting age,
Will shrinke a Giant lesser then his page,
When he shall hang on euery bryer a rag,
Yet to her idle humor still be lag:
When he must custome pay where nere before,
For shauing of those locks that nere were shore,
For lifting her fine linnen those deare fees,
That brings both purse and body on the knees.
When for his *Amason* he must prouide,
Aponiard or Silletto for her side,
To kill no doubt, concupiscence and sinne,
Nay rather I doe thinke to keepe it in.
For plastring, painting, polling, new creating,
And such a deale of rubbish and instating,
That more belongs to rig them out on day,
Then her whole stocke of vertue coind will pay.
Yet thus I do not speake him to deter,
That knowes one vertuous and hath singled her,
For some no doubt there be although so rare,
They happen to our choyse for all our care,
As to the hand that casuall blindfould takes,
Eeles from a bag wherein are twenty snakes
For euery one he culles, yet all in shew,
Either are Eeles or counterfet them so.
Since then this nuptiall art requires such skill,
To plucke so rare a good from so much ill,
I thinke the husband that would thrue and marry,
Must for a better age and women tarry.



An Aimonition to Women.

YOU Creatures whose Creation, state and being,
Was for mans sake when that wise God foreseeing,
It was not good for man to be alone,
Made him a helper that before had none,
Out of the first of women, whose prime bride,
He made from out the Rib from *Adams* side;
Be then to him for whose sake you are made,
The Oliue and the Vine to yeeld him shade,
Walking your life to him in such a station
That it may answer the end of your creation,
Be not vntoward, froward, churlish, light,
To be his griefe that takes you for delight.
But chaste and sober, louing, carefull, kinde,
That he that weds you may a vertue finde.
Racke not the labours of his painfull hand,
To sinister abuse, that strives to stand
Twixt you and indigence, to hang your back,
With trappings to your ruine and his wrack,
But in a sober station set your rest,
You that will make a happy husband blest.



In Praise of the Worke.

HE that hath long with labour and expence,
Spent Time and Talent, for experience,
Yet is not bettered: let him hither hie,
Heres Physicke to informe his malady.
The busied blood, which sometimes passions seize,
Would through his owne vnrest faine be at ease.
Yet cannot safely harbour: till to shore
Faith and obedience meeres him; th'are the oares
Which steares the steare-man giues him a kind hand,
Remembers nought whats ill, to his will stands,
Thus a good wife, inioy'd while she is good,
Quenches domesticke vprores in the blood.
Euen so a bad wife on the contrary,
(Like to a ship mand forth for piracy)
Shakes off obedience, te's her husband then
She'le rule, but not be ruled: thus worthiest men,
Sick of their lost rib, would if heard complaine
They sought it long but found it to their paine.
But of a good wife, this opinion haue,
Her vertues euer shall liue her graue,
And all my wishes to that well blest man,
Whom destiny ordained to such a one;
May he be happy still, for all confesse,
Famine and dearth are notes of wretchednesse.
Then thou that wouldst be counsell turne these leaues,
And reade what fate and time to thee bequeathes.
When legacies though small vnlookt for come,
Men gladded are, vouchsafe this booke a roome,

T'will

In praise of the Worke.

T'will vsher thee to that desired end
Wherefore man liues to find a bolosome friend
Who's truely honorable, that thy faith auers,
Thy welbeloued's thine and thou art hers,
Thy peace is sealed from heauen, and thou art he
Know'st thy selfe blest, whilest others misery
Proclaimes their leuity, their want of thought.
Experience rated high is dearly bought,
There's some whose prostituted beauty walkes,
Like Ganimeds or girle-boyes: and so stalkes
With poniards, pistols and the rustling yellow,
The world and hell not parraling their fellow.
So base iniurious shame of their creation,
Pleasing hels magistrate to weare his fashion.
Some reformation hath bin to their shames,
By his dread Maiesty, thrice honored *Iames,*
Which in an instant of their choysest glee,
Vnmask'd their pride to widest infamie.
But to my purpose what I did intend,
To the succeeding labours of a friend,
I now will leaue thee. If thou find'st not more,
Then I haue promis'd to enrich thy store,
When knowledge shall assure what thou pertakes,
Then nere trust *Laudem operis,* for my sake.
He that of marriage knowes the benefit,
I dare be bould heele say this booke's well writ,
No aduerse trafficke can its fate repell,
Triall assures me, bookes well writ will sell.

William Lorte.

The



The Contents.

- 1 **O**F the Institution and Author of Marriage.
- 2 Of the excellency of Marriage, with the consequence and vie.
- 3 Worldly choice what it is, or how for the most part, men choose their wiues.
- 4 How to choose a good wife from a bad.
- 5 What yeares are most conuenient for Marriage.
- 6 That conueniency and fitnesse in choice, is more to bee preferred then either Beauty, Riches, or any other addition of either minde, or fortune.
- 7 What is that cheefe moath and canker that especially vndermineth and fretteth the marriage bed.
- 8 Aduice for choice, and whether it be best to marry a widow or a maid.
- 9 Since the end of marriage is issue, whether it bee lawfull for old couples to marry, that are past hope of children.
- 10 The difference betweene Lone and Lust.
- 11 The best way to continue a woman chaste.
- 12 The patterne of a bad husband and a good wife, instanced in two Letters.
- 13 An admonition to husbands and wiues for vnity and Concord:
- 14 Certaine precepts to be obserued in wiuing and marriage, as also resolutions to chastity.
- 15 Discontents in all ages, Sexes, States, Conditions.

*If by this lenell thou a good wife hit,
Thanke God that ere this Booke was bought or writ,*



Of Marriage and Wiuing.

CHAP. I.

Of the first Institution and Author of Marriage.



IT is not good for man to be alone, Gen. 2. 18.
(saith the alone & absolute God-
ness of all goodnesse it selfe) Faci-
amus ergo adiutorem ei: Let vs
therefore make him a helper mee-
ter for him: So the creatiō of the wo-
man was to bee a helper to the
man, not a hinderer, a companion
for his comfort, not a vexation to
his sorrow, for Consortium est Solatium, Company is
comfortable though neuer so small, & Adam took no little
ioy in this his single companion, being thereby freed from
that solitude and silence which his lonenesse would else
haue bene subiect vnto, had there bene no other end nor bfe
in her more, then this her bare presence and society alone:
But besides all this, the earth is large & must bee peopled,
and therefore they are now the Crowne of his wlozke-
manship, the last and best and perfectest peece of his handi-
wozke diuided into Genders, as the rest of his creatures
are, Male and Female, fit and enabled Procreate sibi simi-
lem, to bring forth their like, to accomplish his will, who
thus blessed their fruitfulness in the Word: Increase & mul-
tiply, and replenish the earth. Well might St. Paul say, ob-
serving this, Marriage is honorable amongst all men, & the
bed vndefiled; since God himselfe was the Author and In-
stitutor

Titutoz thereof euen in Paradise, who gaue the woman
 to the man. Before in his slepe Adam lost a Rib, but now
 being awake, Reperit Costam, he hath his Rib againe with
 interest & encrease, branched into many Veines and Ribs,
 and Bones and Arteries, of wonderfull use, and admira-
 ble quality. For the creation of woman as it was for man,
 so was it out of man; Adam was made of the slime of the
 earth, and were it not to make woman proud, I would
 tell her she was of that better substance, of that well hus-
 banded workmanship, and refined matter, refined and
 purified by the touch of his hands, in moulding to so ex-
 cellent a proportion as man, of a bone taken out of his
 side (which as some obserue, that side euer wanteth since)
 to make him the more plyable towards her; not of a
 bone of his foote, that she should be so low or contemptible,
 or of his head, so high or ambitious, but of his side
 a middle part, that shee might bee of a middle con-
 dition, his fellow and companion, not his servant or
 slave, for Socii sunt qui junguntur lateribus, they are fel-
 lowes that walke side by side: of a bone neare to his heart,
 to put him in minde of dilection and loue; from vnder his
 arme of protection and defence, &c. Now the Authoꝝ of
 this creation we finde here to be the Authoꝝ of this Myste-
 ry; He who made the woman of the man, gaue her to the
 man, euen God himselfe, who as Cassianus saith further,
 in the very prime and beginning of the world, Dedit, this
 Vnam Vni, gaue this one woman to this one man, and no
 more then one, although for the encrease and peopling of
 all the yet vnhabited Regions and Kingdomes of the
 earth: In which no doubt, the Diuine Willfedom had a
 respect to the loue, not to the lust of man; aiming hereby
 to aduance the one, and suppress the other, for where loue
 is diuided there it is weakned, can neuer be strong, and as
 we see by experience, hee who loues many formally, neuer
 loues any feruently, for vniity is loues number, cannot
 transcend, and God would haue an entire affection be-
 twixne

twene the husband and the wife, which he himselfe in person thus vouchsafed to honoꝝ by coniunction, that as their bodies were then not two, so their desires should be but one, and withall to insinuate by this his proper institution, the more respect and reuerence to that holy ordination, which had so high a beginning and so holy an end, honoured by his Person, by his Prophets, by his Miracles, and which should so generally be exercised, throughout all estates and conditions, ages and times, to the end of the world, and desistency of all things, which by this meanes (ere the eternall dissolution) should runne a long and continued race in despight of graue and death.

CHAP. II.

Of the excellency of Marriage, with the consequence and vse thereof.

THE excellency thereof doth the more manifest it selfe in this, in that it was an addition of beatitude and blessednesse, to that happy and absolute estate that Adam had in his first creation and innocency, that it was so pretious a flower that it would not thriue but in so pure a soyle, that God himselfe was the Authour to institute it, and the Priest to celebrate it, ere ever sinne and impurity had tainted the earth, or blemished the Angelicall beauty of either the Bride or Bridegroom; and though the consequence in that place brought sorrow and death, yet hath it a relation to as full, nay more ample ioy and life in the extent and determination thereof, then it could otherwise haue had in that first perseuerance and fruition, from which, though now by sinne, our best faculties, priuiledges and prerogatives in all kinds, are so clouded, eclipsed and fallen away, that we discern not aright the excellencies, true vles and ends of so Diuine a Mystery in it selfe, notwithstanding we do yet in this twilight per-

Of Marriage and Wiuing.

reius such glimpses and sparkles of a small purity and felicity burierting in them, that we are wedded by our own wills, and induced by so naturall a coaction to the embracement thereof for the mutuell society and comfort of life, without which it could neither subsist nor continue, more then to any other duty or action therein, commanded or required whatsoeuer.

From the excellency of the institution, come we to the excellency of the true vse, the danger of the contrary, and therefore the deepe regard to be had before hand, as in the enterprise it selfe, being of such weighty moment and import of which one thus further displaying it, witnesseth.

Marriage of all the humane actions of a mans life, is one of the greatest weight and consequence, as thereon depending the future good, or euill, of a mans whole aftertime, and daies; that Gordian knot once fastned not to be vnloosed but by death, the meanes either to exalt on high to preferment, or cast downe headlong to destruction, and the present disposer of a mans whole estate and fortunes to his greatest ioy or misery, and therefore with his tale pondus, (as before) not to be dancd into lightly or vnadvisedly, with the first that comes to hand, as a blind man laies his hold, but soberly entered vpon with mature aduise, peares, and deliberation, consent, and counsell of Parents and Friends: For it is in this action as in a stratagemme of warre: Wherein he that erres can erre but once, perisheth vnreouerably to all after aduice and reliefe: And therefore that merry proberbe is not amisse; that thus implyeth; That in Wiuing and Thriuing, a man should aske counsell of all the world, it being a matter of such difficulty, doubt, and danger to be resolved in; such a continuall storme and tempest to those that launch not forth in a prosperous gale, hauing peruerterd their felicity therein by running from the rule of God in their choyce, that (with Ionas) such to be deliuered, were better

better be cast alive into the Sea, to the belly of the Whales, and mercy of the merclesse bottomlesse dops (though with him they neuer came to shoare againe) their indure such a perpetuall bragation it is the harbenger vnto. with such a Leuiathan of the Land as is a furious woman: for as a vertuous woman is a haven of beauty, so a wicked woman is a sea of evils, and in her tyde moze full then that element of monsters, woze far to liue with then a smoaky house. for that for the most part, offends onely the eyes in the head, but this all the senses in the body: say, he that hath such a Familiar, hath a woze neighbour of his owne, then Horsam should haue had, if her fabulous Dragon had beene true: Yet though in the curse it be subiect to these evils, blesse it in the true vse, and it is of all humans comforts the greatest; for if the mutuall society betwene friend and friend be so great, that in affliction is administrate comfort, and in ioy it heapeth the measure to the bism, by detracting from the solwe, and adding to the sweete, by a sensible participation of eithers quality, how much moze then shall it be enlarged by such a friend, which is to be a second selfe. as Treasurer of our owne thoughts, and therfore moze nerely interested in either the one or the other.

Besides this, in thy Marriage, the very name whereof should pretend vnto the Merry-age, thou not onely vntest vnto thy selfe a friend, and comfort for society, but also a companion for pleasure, and in some sort a seruant for profit too, for a wife is all these: Besides, by the excellency and blessing of this institution, thou continuest thy name, thy likeness, and thy Generation walkes vpon earth, and solitnest in thy similitude, in despite of death, when thou thy selfe art dead, and raked by in dust, and other wise without remembrance, vnlesse by some ruinous stone, or ragged Epitaph, and so (in some sort) makest thy body immortall, like thy soule: and not onely by this dost thou adde to the Sons of the earth, but to the Saints of Heauen.

Besides, by this so excellent, so honourably accounted of amongst all men, are thy wild and vnbydeled affections reduced to humanity and ciuility, to mercy and clemency, and thou thy selfe called backe to looke into thy selfe, and to vnderstand the substance and truth of things, and therefore he that hath no wife is said to be a man vnbuilt, that wanteth one of his ribs, a sleepe as Adam was till his wife was made, for marriage awaketh the vnderstanding as out of a dreame; and he that hath no wife is said to be a man in the midst of the sea, perishing for want of this ship to waite him to shore: Is said to be parched in the heate of the Sunne, that hath not this Wine to rest him vnder her shadow: If sicknesse come it brings thee a Physitian; if health continue it is partly a preseruer. But to go further, to equall it with the best commended Virginitie, where is the man this day liuing whose Virginitie may be compared with Abrahams marriage. in whom all the Nations of the earth were blessed, S. Austin opposeth it to the Virginitie of S. Iohn: But the greatest authoritie we haue in praise of Marriage, is the vnion of Christ with his Church compared vnto it: The Bond whereof is the holy Ghost, the contract the Gospell, the Apostles the Registers, all married men, except S. Iohn and S. Paul: And Iesus Christ sealed it with his Blood, the betrothing whereof is here below in the Church, but the wedding it selfe shall be solemnized in heauen: It is likewise the originall of all paires, of all couples, *Primum par, fundamentum parium*, saith one, father and childe, master and seruant, husband and wife, all grow out of this first vnion and continuation, all kindred and affinity in the world take their birth from this roote, without which men would liue disappeared like sauage beasts and irrationall creatures, without distinction or separation of Tribe or family, which are the first parts of a Common-wealth.

CHAP. III.

Worldly choice what it is, or how for the most part, men choose their Wiues.



It is a fashion much in vse in these times to choose wiues as Chapmen sell their wares, with Quantum dabitur : what is the most you will giue : and if their parents, or guardians shall reply their vertues are their portions, and others haue they none, let them be as dutifull as Sara, as vertuous as Anna; as obedient as the Virgin Mary; these to the wise man, euery one a rich portion, and more precious then the gold of Ophir, shall be nothing valued, or make vp where wealth is wanting; these may be adiuncts or good additions, but money must be the principall, of all that marry, and (that scope is large) there are but few that vndergoe it for the right end and vse, whereby it comes to passe that many attaine not to the blessednesse therein. Some vndergoe this curse instead of blessing, meerey for lust, chusing their wiues most vnwisly, as Adulteresses, and such are said to marry by the eye, looking no further then a carnall beauty is distinguished, which consists in the outward shape and lyneaments of the body, as in gate, gesture, countenance, behauiour, &c. And for such a one so she be faire, and can kisse, she hath portion enough for such a Pirate : but when this flower withers, as it is of no continuance, for diseases blast it, age deuoures it, discontent doth wither it (onely vertue is not foiled by these aduersaries) what shall continue loue as then to the end, their Winter sure shall be full of want. full of discontent, that thus grasshopper-like respected their Summer. There are others that marry to loyne wealth to wealth, and those are said to marry by the fingers ends : Some others there are that take their wiues from the report or good liking of others, and those are said to take their

their wiues vpon trust, and such I hope are not seldome deceiued in their venture. There are some that marry for continuance of posterity, and those come nearest to the true intent, for the end of marriage is proles, issue; It was the primall blessing, Increase and multiply: God hath giuen and bequeathed many Precepts and Commandements to mankind, yet of all that euer bee deliuered, neuer was there any better obserued (for the letter) then this: Say, the most part are so ready to accomplish his will herein, that for haile many times they ouerslip the true circumstances thereof, doing it, Propter intentionem, propter viam, for God requires Liberi, not Spuri, children, not bastards; and those that thus in rease it, do it more for the manner then the end, more for last then for loue,

CHAP. IIII.

How to choose a good wife from a bad.



This vnder taking is a matter of some difficulty, for good wiues are many times so like vnto bad. that they are hardly discerned betwixt, they could not otherwise deceiue so many as they doe, for the deuill can transforme himselfe into an Angell of Light, the better to draw others into the chaines of darknesse, so these, his creatures, themselves into the shape of honesty, the better to intangle others in the bonds of repentance: If therefore the poake of marriage be of such perpetuity, and lasting euen Vsque ad naxcem, and the toyes or grieuance thereon depending of equall continuance therewith either to make a short heauen or hell in this world, is not therefore to bee vndergone but vpon the duell regard, & most aduised consideration that may be, and because it is such a sea, wherein so many shipwrecks for want of better knowledge and aduise, vpon a rock, that tooke not better counsell in the haue,

haue, I haue therefore in some sort, to prevent this danger, erected (as it were) certaine Land-markes and directions in the way, to giue aime to such passengers as shall hereafter expose themselves to the mery of this fury, and the rather because our age is so aduentrous, whether boldnesse or blindnes bee their guide, that more children dare undertake, with vessels scarce capable, to hoise by sail and aduenture those passages, that former times in their nonage, were president vs in the like, would haue thought scarce navigable, but many times this calme that leades them forth in a sun-shine with pleasure, brings them home in a tempest with sorrow; and therefore (as I said) he that would not repent him afterwards let him bee aduised besore; for wise foresight for the most part is crowned with happy successe, therefore say not hereafter (for it is a weak remedie) *Vtinam saperem,* would God I had bene better aduised, but be so.

The first ayne that I would giue to him, that would aduenture this voyage (for marriage is an aduenture, for whosomuer marries aduentures, hee aduentures his peace, his freedom, his liberty, his body; yea, and sometimes his soule too,) is, that in his election, after hee hath made choice of his wife, which euer I would haue grounded vpon some of these promising likelihoods, viz. that she be of a sober and mild aspect, courteous behauiour, decent carriage, of a fixed eye, constant looke and vnaffected gate, the contrary being oftentimes signes of ill portent and consequence; for as the common saying is, an honest woman dwells at the signe of an honest countenance, and wilde lookes (for the most part) accompany wilde conditions; a rowling eye is not fixed, but would fire vpon objects it likes, it lookes for, and affected nicety is euer a signe of lasciuious petulancy.

Next regard, according as thine estate and condition shall best instruct thee, the education, and quality, of her thou hast selected; her personage not being vnrespected,

Since then the Sense, the Appetite and mind,
 In fresh variety all pleasure finde;
 Let vs then meete all nice respects to smother,
 And fully fauie and ioy each other:
 So shall I rest by your obligation due,
 A secret friend and faithfull seruant true.
 The world can iudge no further then it spies,
 And where we act shall be from sight of eyes,
 Windowes nor wals, can neither heare nor see.
 And for the bed 'tis tride for secretie:
*Then seeme but chaste, which is the chiefeest part,
 For what we seeme each sees, none knowes the heart.*
 And so your husband, and the world will deeme,
 You to be that you are not, but doe seeme.
 Your husband hee's abroad, where I'me affray'd
 He hath deserued to be so appay'd.
 My Chaine heere take you, weare it for my sake,
 And as you find me yours account so make.
 And here's my Ring in earnest of a friend,
 The latest token that my Wife did send.
 And here's my Purse, within it store of Gold,
 Able to batter downe the strongest Hold:
 Your dainty lymbes shall be more neatly clad,
 In costlier Rayment then they erst haue had:
 And for your stomacke it shall not digest
 Any thing, but the rarest, and the best:
 These daily from me with a pleasing cheare,
 Which husbands grutch to part with once a yeare.
 Though for their maintenance I sell my land,
 Disserite heires for that I will not stand.

So you be mine in that sence I conceiue you,
 Which till your answer manifest, I leane you.

HER REPLY.

ABused sir, much grieu'd am I to see,
 That you so long haue tarried Time and Mee,
 And now when both your good seeme to conspire,
 They should in no sort answer your desire:
 My husbands absence seemeth to import
 In your conceit some hope to scale his fort;
 But know by that you small aduantage finde,
 For he is alwaies present in my mind:
 The thought of whom what ere his person be,
 Is able to repulse your battery,
 And for the houres that you so tedious deeme,
 That by your presence would so shortned seeme:
 I cannot tell with others what might do,
 With me t'would rather make one houre seeme two:
 And for the fearfull terrours of the night,
 What could affright me worse then would your sight?
 My Maid and I, a pleasure not repented,
 Will tell old Stories long agoe euented
 To passe the time, or when such watch we keepe,
 Wee'll thinke good thoughtes, or pray vntill we sleepe:
 For know my vntainted name he did euer hate,
 To buy damnation at so deare a rate:
 To taste sweet Nectar for a day or houre,
And euer after to digest the sorre.
 'Tis not variety I seeke or craue,
 My whole delight is in the one I haue:
 And she that's not contented with her lot,
 I hold more monster then the sea hath got.
 The friendship that you proffer me preserue
 For those that will your kindnesse more deserue.
 The obiection here you alledge is fondly strange,
 That women, though old cloathes, they loue to change,
 And

And fancies to in something, doth't inferre;
 That in this grosse point they must therefore erre?
 I am anothers parcell I confesse,
 And you by your acknowledgement no lesse,
 Now what a sinne were this vnworthy life,
 I so to wrong my husband, you your wife:
 My husband that dare sweare that I am iust,
 Should I so much deceiue his honest trust?
 Your wife although a party I not know,
 I hope imagines likewise of you so.
 For shame go then and be not naught,
 Be worth her good opinion, honest thought.
 Let fleshly widdowes when their husbands die
 They nere did loue seeke new variety;
 For me I vow, if death depriue my bed,
 I neuer after will to Church be led
 A second Bride, nor neuer that thought haue,
 To adde more weight vnto my husbands graue,
In second husband let me be acurst,
None weds the second, but who kills the first.
 You haue a wife you write giue her your loue,
 And that will all your wandring thoughts remoue.
 You loue her not by these effects I see,
 For where loue is there's no satiety.
 Can you so farre forget humanity
 As hauing shak't the fruite despise the Tree?
 It is not loue but lust that thus abuses,
 To make it weary of the walkes it uses.
 Those that to forraigne countries doe repaire,
 Change not their minds, although they change the ayre,
 Preferring still, through nouelty desire,
 Their countries smoake before anothers fire.
 Like vse obserue vnto your selfe to take
 From the obiection that you seeme to make:
 That though you see of beauteous women many,
 And you by choyce possesse the mean't of any,

*Calumni-
 arum, &c.*

More to respect her you your wife haue made,
Then others sunshine to your proper shade.
Suppress that Lust, that soule and body wounds,
For where it once breakes ore it hath no bounds,
*One woman doth abridge all womankind,
The volume then at large why would you finde :*
*For siers I thinke where that doth beare no price
The booke at large might weary, not suffice.*
Another argument to backe your sute,
You alledge that walles and windowes will be mute,
And that the world hath no such piercing eye
The secrets of the darke to search and try :
As if there were not one whose power imparts
To see through doores and windowes and through hearts,
From whose bright eye no secrecie can hide,
That which is guilty and would not be spide.
Then what auails to haue the world acquite vs,
When our owne conscience like a fiend shall fright vs?
And for the bed although it cannot tell,
Yet out the shame will breake that doe not well :
My husband hee's from home I must confesse,
Whose thoughts you measure by your guiltinesse,
But wherefoere he be well may he speede
Ere any such thought from my heart proceed.
Admit he were in euill so compact,
Would I reuenge the wrong by such an act?
If that I should wer't not a helpless part
To kill my soule, because he kil'd my heart?
Your chaine of gold here back againe I send
Ile take no earnest sure of such a friend :
And ther's your ring, full little doth she know
That sent in loue that you would vse it so.
And there's your purse and all the gold therein,
They're wicked Angels that would tempt to sinne.
My fort is more impregnable then they
That much perswade although they little say.

Of Marriage and Wiuing.

And for my bodies homely cloathing weed
 It keepes me warme sufficeeth natures need,
 Which scarce more costelier do: and for my fare,
 My dishes wholesome though they homely are.
 Let those that discontented do abide,
 Go wrong their husbands to maintaine their pride:
 For me the meanest ragge would hide my skin,
 Should better please me then rich robes of sin.
 Which when I aske my reason shall be such
 No husband in the world shall need to gruch.
 Then for your heyres referue your lands vnto them,
 They shall not curse my bones that did vndo them.
 Call backe your selfe and thinke I am your friend
 That thus would stay you from your wilfull end:
 Call backe your selfe or I may safely tell
 You're running downe the steepest hill to hell:
 As when cold blood and better thoughts shall show
 You'll hold me then your friend, though now your foe:
 And more reioyce in that I did refell
 Your lawlesse pleasure, then consent. Farewell.

CHAP. XIII.

An admonition to Husbands and Wiues for vnity and concord.



Let that you are bound you must obey, for this knot can neither be cut nor vnloosed but by death, therefore as wise prisoners inclosed in narrow roomes sute their mindes to their limits, and not impatient they can goe no further, augment their paine by knocking their heads against the walles, so should it bee the wisdom both of husbands and wiues that haue undergone either this curse or blessing, as the successe or vse may make it vnto them; to beare it with patience and content, the allwaier of all maladies,

maladies, and misfortunes, and not to stoyne against that which will but the deeper plunge them in their owne misery: for what madnesse were it for any one to crosse himselfe daily, because another hath crossed, him once, or because another hath beyed him, therefore to beere himselfe: who is so weake in discretion, that by some disaster hauing blemished one eye for griefe thereof will weepe out the other:

That mother tries a mercilesse conclusion
Who hauing two sweet babes, when death takes one,
Will slay the other and be nurse to none.

Therefore seeing it is so, whosoever thou art in this disaster take to plant an affection and loue, at leastwise a patience, to that which must of necessity be indured, for there is nothing so easie that the want of this may not make hard, nor nothing so hard that this may not better temper, there are many occasions that this age administred more then former haue done of the vse of this armor, (though all other rust by the walles of peace) introduced by the ouer curious respects of secondary causes, by secondary persons, that for these vles perissh the principall, by toyning hands where hearts are more disfunctione then different Sectaries, and what is the issue of this but a weary patience or suddaine destruction, others conioyne themselves by untimely folly, and these many times haue a timely repentance, when pleasures ebbe and sorowes begin to flow.

As for instance a youth of able meanes, hopesfull expectation, equall carriage, regardfully befriended, carefully watched ouer, purposed to better deseny, pricked on by some rebellious blood, and guilty opportunity, strikes downe all these hopes in the heate of his lust, with a greasie kitching wench in a cozner, sleeth her to his

proper to for balucky consequences. This being done, oppressed in minde, forsaken of his friends, shall he the more augment his misery, by thought of this his perverted felicity, with rage, and euill sufferings: no rather let him loue her since it was his fortune to haue her. and his fault to take her. and indeuour so to worke and husband that crosse beginning, to a more happy continuance and ending, taking Saint Pauls counsell to his practise, which thus adviseth, Husbands loue your wiues and be not bitter vnto them, loue them for your owne peace, for your owne profit, dwell with them according to your wisdomes, as with the weaker vessels, for there is no offence where loue is, for loue couereth the multitude of offences, of dislikes, and the rather because that God instituted it who himselfe is lone, setting aside contention, domesticke ciuill, vnciuill strife, the forerunner of ruine, and the purgatory vpon earth, remembering whomever they be that fall into this predicament, that haue before G O D and Man by ioyning of hands taken an euerlasting peace one of another more inviolably to be kept then the leagues of nations, for as nothing is more odious in the sight of God, or man, then selfe violence against a mans owne person, and there was neuer any inuaged that way, but he wanted either reason or faith in the deepest discontent, so then by this consequence he must either be mad or desperate, that shall to that end lay hands on his wife, being part of himselfe, for they are no more two but one, as Adam and his ribbe at first were but one side, till seuered and deuided from him, so after by marriage it was conioyned againe to as absolute unity as before, after which he pronounceth and thus witnesseth of himselfe, Shee is flesh of my flesh, and bone of my bone, he the head and she as part of the members, which so being, to be deuided, and at odds, were as the hand to lift vp, or the foote to kicke against the head, their king and gouernour, or the head against these his instruments, supporters and ministers, the members, the
harmo.

harmony whereof in this little world of man, may instruct in example all household Commonwealths in the world to unity, (Common-wealthes I say) for euery married man for the most part hath these Common-wealthes vnder him, he is a Husband of a wife, a father of children, and a master of seruants, and therefore had need of gouernment in himselfe, that must gouerne all these, and to that purpose cannot take vnto himselfe a better practise or president, then from this vniformity of the body, where the head stands aloft like a King in his throne, giuing direction and command to all his subiects, biddeth the foot goe and it goeth, the hand sight and it sighteth, the members assist and they assist it, and this harmony preserues the whole man, which otherwise would destroy it: so must it be betwene man and wife that mystical head and member, or both perish, and for that reason shall a man forsake father and mother, the nearest that could be, and cleaue to his wife, being then no more two but one, and which he taketh from her parents and friends not to offer her violence, but to tender that loue with increase which for his sake in these she parteth with, and she likewise to him, which besides the profit, hath the applause both of God and man according to the allusion of the psalme.

133. Ecce quam bonum et iucundum fratres habitare in vnum, therefore aboid discorde thou that wouldest see the fruit of thy labours, for unity gathereth what discorde disperseth, aboide Zealositie that vnresolued vexation. that labours to seeke out what it hopes it shall not finde, that many times forerunneth that euill which it causeth to follow after. being the authour of dissension, distast, misery and sometimes of murder too, as many examples testify: of which I haue here inserted one of most auncient truth and lamentable action, of a King that had a son by whose sword it was prophesied his owne father & mother should perish, who therefore to preuent that fatall destiny forsooke his inheritance, and went to a far distant

Pollicron.

country to inhabit, where Fortune yet fauoring, he increased to great honour and riches, and to augment his greater felicity, was espoused to a wife, right noble rich, and exceeding beautifull, of whose welfare and happy successe, his Father and Mother afterwards hearing (being deposed of their Kingdome, and in extreame misery) for some comfort and reliefe, trauelled to finde out and visit, and hapning to his house in his absence, making themselues knowne vnto his wife, to be her husbands Father and Mother, she kindly receiued them, and hauing in her courteous intertainment well replenished their bodies by foode and sustenance, to rest them the easier after their weary trauell, she laid them both in her husbands bed, after which hee suddainly entring in, possessed with this furious iealousie, and missing his wife goes into the Chamber, where perceiuing two in his bed a slape, he so enraged with this passion (taking it to be his wife and some Adulterer with her) drew forth his sword and slew them both thereon at once, which when he perceiued to be his Father and Mother, hee heauily repented with sorrow and woe, and shortly after died with griefe, and penituenesse.

And besides all this the rather to be auoided, because it is thought for the most part to call a mans owne guilt, nesse into question, as Petrarch to that purpose well obserueth, who thus noteth:

There's no man iealous I durst passe my word,
Nor feares the scabberd but hath stricke with sword.

If children which are the very pledges of loue, make the parents relish their tender peares with learning and piety, let Gods law be the seasoning of their first thoughts, for we know by experience, graine vessels long relish of their first liqour, and by instruction they may assoone bee taught to say Hosanna to Christ, as Bald pate to Elsha,

Elisha, as soone a good word as a bad scoffe, affect not one more then another, loue them all but dote vpon none with the folly of the most, let them be children not wantons, walke besoze them especially their riper yeares with the more obseruant example, which will bee better to them then many good lessons. repine not with the wicked worldling, who had rather see his counting house inuironed with vpbzaiding bagges, then his Table with the blessed garment of children, but bee thankfull for them what euer thy pouerty be, for as they are Pignora, pledges, so are they Benedictiones, blessings, and it shall bee more pleasing to thy conscience vpon thy death bed, to seale them vp as treasure for the Kingdome of heauen, to yeld vp thy spirit in the midst of their inuironing, then to vnseale so many bagges of ill heaped vp treasure to nere after perfozmed legacies, because in thy life time thou madest not thy hands exccutors, and thy eyes ouersers, euery pece where in shall rend thy heart in peeces at that houre to thinke of the guilty atchieuing thereof. Besides hee that hath much riches is subiect to many cares, many feares, dread of oppression, of violence, but he that hath many children, hath a peace euen in war, a security in greatest danger, for he shall speak boldly with his enemies in the gate, they are as so many swords drawn in thy defence, so many arrowes in thy quiner, Arrowes saith one, because they may bee so leuelled by good education and example, to shoot at thine enemies, as by the contrary against thy selfe; and yet do I not see but that naturall reason and mere carnall man, may be graueled, incumbred and disquieted in many circumstances of carriage in this businesse; but those must be debated and foze thought besoze the entering therein, not repented of afterwards, if thou hast laid thy hand to this plough, become a husbandman in this exercise, thou must not by any meanes looke backe or aside, for then the allure ment of other beauties will breed a dislike of thine owne, in which that thou maifest bee the better contented, haue
some

some part in thine owne portion, for as the saying is :

Who takes a woman foule vnto his wife,
Doth pennance dayly, yet sinnes all his life.

The charges of children, the vnfaithfulnesse of seruants, the disquietnesse of neighbours, would with for a former liberty and releasement, and nothing digesteth this course of life, more then constancy and perseuerance: and because it is a trade of such mystery and art, therefore as a famous man of our time writeth, those that haue but 7. yeares to learne any other, haue threë times leauen, to acquaint themselves in the labozinth of this, and the mannagement thereof, befoze they vndertake it, therefore hauing this notion make vse thereof, either discharge it willingly, contentedly, or vnder take it not at all.

Certaine precepts to be obserued in Marriage and Wiuing.

1 **VV** Do not by Ambassadour.

2 Make not thy friend too familiar with thy wife.

3 Conceiue not an idle ielousie, being a fire once kindled not easily put out.

4 Affect him not that would not possesse thee.

5 Blase not her beauty with thine owne tongue.

6 If thy estate be weake and poore, marry farre of and quickly, if otherwise firme and rich at home, and with deliberation.

7 Be aduised befoze thou conclude, for though thy error may teach thee wit it is vncertaine in this, whether thou shalt euer haue the like occasion to practise it.

8 Marry not for gentility without her support, because it can buy nothing in the market without money.

9 Make thy choice rather of a vertuous, then of a learned wife.

10 Esteeme rather what she is of her selfe, then what she should be by inheritance.

Inactam quæris, intactum esto.

11 Be that example to thy wife that thou wouldst haue her to imitate, for he that strikes with the point, must bee content to be beaten with the pommel.

12 She whose youth hath pleased thee, despise not her age.

13 Married men and snailles are Sinonamies in some respects, for they both fight low though they beare their armes on high, and though they are furnished at others sockets, yet they haue something to sticke to of their owne.

14 The rich Landlord and the couetous vsurer, like man and wife pray a like, and wish alike. yet their prayers and their wishes are as opposite as they and their consciences, for though they pray for long life, yet they wish for short quarters.

15 Marriage lockes faster then the Taylor, suspicion, or the vsurer, for he neuer turnes the key till Wednesday.

16 That thou maifest be loued, be amiable.

17 Saile not on this sea without a good compasse, for a wicked woman brings a man to repentance sooner then a surfet, sooner then suretiship.

18 'Tis the greater dispraise to children to bee like to wicked parents.

19 'Tis moze toymēt to be iealous of a mans wife then resolved of her dishonesty.

And the moze misery that a man may bee assured of her vice that way, but cannot be of her vertue.

20 True chastity doth not consist in keeping the body from uncleannesse, but in withholding the minde from lust; and she may be moze maid that hath bin unwillingly forced thereto in body, then she that hath barely consented in heart.

21 A true wife should bee like a Turcoysse Stone, cleave in heart in her husbands health, and clowdy in his sickness.

And like a Tortoyse vnder her shell euer bearing her house vpon her backe.

22 Deferre not thy marriage to thy age, for a woman out of her owne choise seldome pluckes a man, (as a Rose) full blowne.

23 A man a woman for a woman in the prime of her dayes may prise her selfe, in the decline thereof may be prised by others, but out of date with time out of use with all: In the first of these she is a match for her betters, in the second for her kinall, in the last for any that will take her vp.

24 Parry so thy body that thou maist marry thy mind, which that thou maist the better doe thus meditate.

1 That if thou hast in variety of women out-paralleld Salomon, thou shouldst in the end giue by thy verdict with his. That all is but vanity and vexation of spirit.

2 That it is in last as in riches, where to desire nothing and to inioy all things is but one: to inouer moreouer all nakednesse then the Turke from his declinary Seraglio hath authority for, with an vnfinite illimited appetite, and to desire none, at leastwise no variety, is the same, with advantage.

3 That if thou couldest thus seeking to please thine appetite, inioy a thousand, and but want one thou desirest, thou shouldst more grieue for that little want, then reioyce in all thy former plenty.

4 That since what thou canst enioy, consume thy oyle to the socket, and thy substance to a moyell, will not be one to thy pleasure for ten thousand that escape it, the variety so large neuer to be gathered into one bundell of thy fruit, on, to set vp thy rest, but the more thou pursuest it the more thou art distracted: Content thy selfe within thy lawfull limits, and destroy not thy selfe to runne after that thou canst nere oyetake, which the faster thou followest it, the swifter it flies from thee.

5 That it were a griefe to die for the full pleasure of any sense

sence, but a torment for a taste to a greater distemper, like to him that should purchase at a deare rate salt water to quench his thirst, which the more he should drinke should but the more increase it.

6 What if beauty, or wisdom, or any other portion of the body or minde assaile thee, resell them with this thought, that they are but shadowes of that substance, which should the more allure thee: But pictures, which if they please, are but that the patterne should be the more desired.

Thinke that as each day is an abridgement of all time, presents the same light, the same use, the same Sonne and Firmament, and the ending of this rennes but the same to morrow: So each woman an abridgement of that whole sexe, and infirmity, how meane soeuer, expresseth the same substance, the same mould, and mettall, proportion, quality, and use of all other in the world: Who then would be so mad against sence, though they would persuade otherwise by Title, by Trapping, by copious adulterating all parts, to beleue (as they would be thought) that they are other then what they are, other then the same, unlike worse then other: The same way and the same fashion, leading to the Harbrough of the same site, of the same condition and quality, though a little more circumstances (in some then other) beates the bush, and others it on. Know this, that the end of all such variety is no more then one dish, dressed and presented by a severall Cooke, and fashion the same in all one but in circumstance and carriage: Who would thus be mad without reason to toyle after the whole Alphabet of women, when the last letter in the row expoundeth all that Text and couerture? And for Title, or Combelike brauery, well may they worke vpon the eye of folly, but neuer besiege the heart of vnderstanding: And as it was lately well obserued by one, who, to that effect, thus further noted their vanity:

Things were first made, then cal'd, woman the same,
With or without false Title, or proud name.

And if this be not yet enough, take with thee besides
for a conclusion and barre to all the rest, this spot is of sentence
to leade thee home: that,

Since all earths pleasures are so short and small,
The way to enioy most is to abiure them all.

CHAP. XV.

Discontents in all Ages, Sexes, States, Conditions.

VNmedled ioyes hereto no man befall,
Who least hath some, who most hath neuer all:
I haue examin'd from the King on's Throne,
To him that at his chained Oare doth groane,
Euery estate, condition, and degree
Scytuate betweene this large extremitie:
Yet wheresoeuer that I cast mine eye,
I neuer was so fortunate to spy
That man that had so great a blessing lent him,
That had not somewhat in't to discontent him.
The rich man with his cares and feares oppress
In all he hath can finde but little rest:
Ill Creditors, vnchristy Heires, and losses,
Or else the Gout, or something worse, all crosses.
The poore in want forsaken of his friends,
Thinke that where wealth is there all sorrow ends:
But yet as here immediately I show,
The rich that hath it doth not finde it so.
One Tradesman he dislikes his owne Vocation,
And on a worse he sets his admiration.
The single man commends the married life.

That

That hath the sweet fruition of a wife :
 That opens all her beauties and her treasure,
 In hills and dales that he ore-walkes at pleasure :
 That may vnstarted and vnscar'd pertrake
 Whole nights together, that which he doth quake
 To snatch in eorners, when he must away,
 Sometimes disturb'd when he would longer stay :
 Bannish't like *Tantalus* in his forc'd hast,
 To touch the sweetnesse that he may not taste.
 The married man whom all these dainties cloy
 Thinks that the sauce the sweetnesse doth destroy :
 And that the purchase is so wondrous deere,
 That he had rather fast then finde the cheere.
 Then children come, and they augment his charges,
 And ieaousie sometimes all these enlarges.
 That what the other thinks doth heauen excell
 He that inioyes it findes it but a hell :
 And wissheth now, but that it is too late,
 That with the Batchelour he might change his state.
 Therefore me thinkes his application fit
 That to a publicke feast compared it,
 Where those that long haue fast and cloy'd with meate,
 Would faine rise vp as others faine would eate.
 Th'ambitious youth least folly ouersway him,
 Hath Tutors, rod, and parents eye to stay him :
 Noting the liberty of riper yeares,
 With more impatience his restrainings beares :
 When elder times againe (the more 'tis strange)
 Would faine creepe backe againe and with him change.
 The busy Lawyer bearing of his braine
 To make rough points by praesidences plaine :
 Who from a iudgement wrongfully gone out,
 Doth sometimes bring anothers right in doubt
 By iudging by it, leaue the first but stray
 And all go wrong that are adiudg'd that way,
 Noting the Merchant, how from foraine shores,

The winds and waues land wealth vnto his dores :
 That where he sleepe, or wake, or rest, or play,
 So Aires be prosperous, he growes rich that way,
 Dislikes his choice, the Merchant he's in danger,
 T'whom Rockes, and Shelues and Pyrates are no stranger :
 That tryes the wonders of the vnknowne deepes,
 Whom but a three inch't board from danger keepes :
 Traffiques with vnknowne Aires, and vnknowne friends
 Leauing his wife at home to doubtfull ends.
 Who in his watry Pilgrimage is fed
 To be with neither liuing nor the dead.
 Commends the Lawyer that hath power and skill,
 Either to make or marre, to saue or spill
 A mans whole reuenue, and therefore need
 Either for speech or silence to be feede.
 The Empericke vncredited that tugges,
 With forcelesse hearbes and with effectlesse drugges,
 Commends the Church-man for his happy share,
 Securely freed from Temporary care :
 When he againe with discontents full many,
 Thinkes the Phisitians happiest life of any ;
 For by how much the bodies better deem'd,
 Then is the soule, so much more he's esteem'd,
 Which is by much, for let the body grieue it
 There's nothing vnattempted may relieue it :
 But for the soule although it die and languish
 We nere regard the dolor nor the anguish :
 But to the greatest danger do reply
 It will recouer, or it cannot die :
 Therefore to him that doth the Phisicke bring,
 To this regardlesse disesteemed thing,
 Hath a poore meed more recompene't his merite,
 That cures the body then applies to th'spirit.
 And what in health men grapple and retaine,
 If sicknesse come, it flies to ease their paine.
 He that by auarice and damnd extortion,

Hath

Of Marriage and Wining.

55

Hath heapt vp many a pound to his heyres portion,
So farre from thought of doing any good,
That what it was he neuer vnderstood;
Sets vp his rest for euer here to dwell,
And therefore thinkes no other heauen nor hell.
Yet when this Seriant Death comes to assaile him,
To thee he opens hoping thou canst baile him:
And though thou canst not do but seeme to assent,
And he'll reward thee to thine owne content:
Therefore this art and trade who ere neglect it,
Let him exchange with me that do affect it.
He that a weary languisht youth hath led,
To thinke what pleasures are in marriage bed,
That hath intreated houres and yeares to haile them,
To cancell bonds that he may come tast them.
When there ariu'd not finding to content him,
What expectation did before present him,
Let him appease his thoughts vpon this ground,
That in this world that purchase is not found:
There's discontent in euery Sect and age,
As well in childhood as in parentage.
There's discontent in euery mans vocation,
Therefore pursues in newnesse innouation.
There's discontent from Scepter to the Swaine,
And from the Peasant to the King againe.
Then whatsoeuer in thy will afflicts thee;
Or in thy pleasure seemes to contradict thee,
Giue it a welcome as a wholesome friend,
That would instruct thee to a better end:
Since no Condition, Sect, or State is free,
Thinke not to finde in this what nere can bee.

Ff N f S.